

# THE BETTER WAY

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## Spiritual Discourses.

**WILL EDWARD BELLAMY'S DREAM**

Ever be Realized in This Country or What Social and Industrial Changes May be Expected in the Coming Century?

Inspirational Discourse Delivered by W. J. Colville, at Cassadaga Camp, Sunday, Aug. 17th, 1890. Subject Chosen by the Audience. Reported by Wm. Richmond for THE BETTER WAY.

Whether Bellamy's dream as recorded in "Looking Backward" be realized or not in the course of the next century, of one thing we are certain, and that is that such mighty upheavals in the realm of thought will transpire in the next ten years, that by the year 1900 or very little later, the present industrial climax will be fully reached and a new basis be established in place of the ancient wage system now rapidly becoming effete in all civilized communities. The present strife is not in itself a calamity, nor will it end in catastrophe; it is an indication of healthy growth and marks a period of development as when a frame, vigorous though diseased, is delivered from the thrall of some internal malady through the operation of secret forces originating in the kingdom of the soul. No purgative processes are pleasant while they last, no fierce storm conveys a restful feeling while it continues, but directly it has passed by, fresher the air, brighter skies and re-invigorated sod bear testimony to its healing and reformatory intent. Among the Brahmins of ancient days the dreadful divinity of destruction (Siva) was known only as the angel of transition, and was, therefore, designated as destroyer and reproducer in one.

The grievously pessimistic views of human nature inculcated by Calvinism, though effectually modified by Universalism at the time of its advent in the eighteenth century and still more vigorously uprooted through the agency of Spiritualism in the nineteenth, are not so far dead yet as to exercise no influence upon modern thought and action, and it is these erroneous and gloomy views of human nature and destiny that we attribute in a large measure to the present critical aspect of affairs. Bellamy is a seer, a prophet of the new age, one who with clear and searching penetration of discernment, has foreseen in general outline the outcome of the present conflict in the industrial realm, and as he, unmoved by the prevailing traditions regarding the inherent selfishness of human nature, has dared to pronounce human nature good at the core—he, we say, has voiced with more accuracy and decision the meaning of the present agitation than, perhaps, any other single mind. It is the province of romantic literature to instruct the masses by reaching them through such methods of appeal as they take kindly to. Greenland's Co-operative Commonwealth may be, from a distinctly literary and philosophic standpoint, a profounder work than Bellamy's entrancing novel, but until after the formation of Nationalist Clubs

all over the country, it was scarcely ever read, or even brought before the general public. The fact that by this time well on to half a million copies of "Looking Backward" have been sold in America alone, while tens of thousands have been circulated in all the great countries of Europe, is an evidence that when a writer is thoroughly in earnest and at the same time capable of voicing the needs and sympathizing with the aspirations of the hour, he will never lack readers; it is also a most encouraging indication for the future that round that book as a common centre cluster many of the noblest geniuses of the age, and these are confined to no special school of opinion and represent no solitary phase of society.

Henry George and all who advocate Land Nationalization simply, and consider a system of single taxation the effectual panacea for present wrongs and difficulties, are stopping at the half-way house while on the road to ultimate society reconstruction. The single tax movement is great step in the right direction, but while efficient it fails to reach sufficiency; it does not meet all emergencies; it does not carry out the thought of equality to a full and logical conclusion.

The Australian system of secret ballot must prove a powerful antidote to corruption at the polls wherever it may prevail, but no such step can be more than introductory to greater remodelments which are to follow. It is reserved to the Nationalists or representatives of the new Commonwealth party to clearly and concisely present a platform of principles which if adopted in 1892 would at once inaugurate an era of healthful co-operation in place of the odious system of competition now rampant. Competition may be the law in the animal world, but it is the glory of men and women that they are other than animals, animality must be conquered and subdued before humanity can assert itself. Our models should not be beasts and reptiles, but angels; surely the law of evolution does not decree that the inferior types should be patterned after by the one type which alone of all the myriad types expressed on earth is permanently fitted to survive.

In the survival of the fittest we do not understand the survival of brutality, but the triumph of the angel over the brute. That man possesses an animal nature is undisputed; that the human mind and body contain all the elements exhibited in the constitution of lesser grades of intelligence and lower forms of existence, is a fact known to all students of nature; but is there not in man a dominating principle which holds what is only mortal in abeyance, and is not this emphatically human principle the sovereign over sense?

Surely no great victories in the moral realm have ever been wrought by any lesser power than that of man's love of equity; this love it is which has rendered glorious those tremendous battles for liberty, which if undertaken at the instigation of selfishness and personal ambition, would have been disgraceful scenes of conflict and brutality. There are, of course, many to-day who anticipate a great rising of the people armed for bloodshed and it cannot be denied that there are many signs and tokens of impending warfare on the earth, the very air itself all over Europe is heavy with the brewing storm which must burst ere long over the crowned heads of the earth in some form or other. The recent severe disturbances in England between the commanders and the military are regarded by many as evidences of the growing disaffection on the part of the troops to their Queen, and therefore it is prophesied that the day is not distant when the streets of London will be the scenes of such riots as have not been known since the days of the French Revolution. The dispute in Germany between Emperor William and Bismarck has, of course, given rise to innumerable disputes and arrangements in regard to the coming triumph of social democracy over imperialism, while the Czar of Russia and the Sultan of Turkey are two of the most unhappy men on earth to-day, in consequence of the plots continually laid against them.

Dr. J. R. Buchanan has recently published in the columns of the Arena a direful prediction of coming disaster, the height of which is to be reached between

1909 and 1916; not only, according to this prophecy, are there to be great upheavals of men, but still greater disturbances of nature: earthquakes, cyclones and other terrific occurrences being the appropriate accompaniments of a storm in the human breast almost without a precedent. It is, of course, quite within the limits of possibility that some awful convulsions may occur, and still the new Utopia be established before the year 2000, but in our view of the matter the lurid picture of the almost immediate future painted by Buchanan, is considerably too high in its coloring. Were there no other agency at work, were there no other force to appeal to than the selfish, mammon-loving propensities of mankind no portrait of future horrors could be too graphically drawn, but the leading thought of this age is not war but peace, not the conquest of empires by the violence of the sword, but bloodless victories over wrong in the mental and moral arena, and if this tendency of these times be kept uppermost in all your thoughts you will not only recognize that good time which is approaching, heralded by the angelic trumpeters of this hour, but you will yourselves be vital factors in the upbuilding of the future temple of humanity on earth.

It is claimed by some that selfishness is natural to man and that rivalry and emulation are essential to the development of vigorous manhood, therefore it is asserted that Bellamy's scheme, if realized, would weaken the vigor and dampen the ardor of the young, thereby leading to a monotonous autonomy, such as would soon perish of itself through lack of inherent courage to sustain it. Self preservation is as natural to man as it is to all sentient creatures; self culture is moreover desirable, but neither the one nor the other of these legitimate emotions and pursuits in the slightest degree necessitate the present system of competition. The welfare of the race includes that of the individual, the prosperity of a nation involves the well being of every citizen; it cannot be true that one must be in Hades that another be lifted to Paradise; it cannot be that one's gain is another's loss, or one's loss is another's gain. No mind accustomed to reasoning from analogy who views the question dispassionately can fail to see the direct parallels which run through all the expressions of nature. Is any one the healthier because another is sick, wiser because his neighbor is uninformed or more virtuous because a companion is addicted to vice? Reason answers with a decisive No!

Now, why should it be that one's poverty should bring to another wealth, or one's lack of success in any enterprise bring success to a competitor in the struggle for existence? There is in truth no struggle whatever except in so far as man creates strife by his own greed and folly. The resources of nature are practically inexhaustible, and surely in this age of manifold, marvelous and ever-increasing electrical appliances, there need be no fear that poverty will overtake the inhabitants if present methods of meeting demands shall fail. As timber becomes scarcer, coal and gas are used for fuel and lighting; if these should fail, electricity stands ready to meet every demand.

Poverty is the result of ignorant mismanagement; selfishness and improvidence are indeed barriers to the public weal, but they are not insurmountable.

The cottages and various other buildings on these grounds are, in a sense, private property, as they have been reared by individual hands and represent personal efforts; the beautiful flower beds which adorn the sward are also in a measure the property of certain individuals, because they are here in consequence of the exertions of individuals, but the earth beneath our feet is no more private property, by right of eternal equity, than the air, sunlight, water and other elements essential to mortal existence which man has had no hand in producing.

A fruitful cause of misery to-day is land monopoly. English and other syndicates claim the right of absolute ownership in vast tracts of the territory of the United States. This land, remember, is neither cultivated nor built upon in those instances where the curse of monopoly prevails; it is held for an increase in value in years to come. Meanwhile, it

must be idle that a few wealthy corporations or individual millionaires may fatten on the starvation of the unemployed.

We do not desire to demolish the elegant mansions on Fifth Avenue, but Avenue A in New York needs entire remodeling. We would make no war upon the homes of the Vanderbilts, Astors or Goulds, nor would we deny to the original members of these families a degree of shrewd business ability, unmatched in many others; what we do say is, that the time has now come when further accumulation along the old lines is no longer consistent with popular advancement. The days have gone by when individual capitalists are required to build railroads across the continent and enter into companies and trusts to govern the lighting of cities and to supply the people with necessary commodities.

The question which to us appears vital is not how to oppose or punish those already in power, but how to construct a new edifice of society, in which the affairs of the nation can be intelligently conducted by the people themselves. The Knights of Labor and other societies of workmen create strikes and unsettle the business of the country in vain and mistaken attempts to improve a system which needs to be superseded by a new order in the State. What Federated Trades and Labor Unions will never accomplish by boycotting and intimidating those who oppose them, will be done far more effectually by agencies of a totally different class. Co-operation is assuredly destined, and that speedily, to compete competition out of existence. Should a co-operative society build a railroad from Maine to California, and transport passengers and freight more cheaply and expeditiously than the present railroad companies do, what sentimental impulse would be likely to urge the people to continue patronizing the present railroad kings? The increase of wages and lessening the hours of labor are desirable as far as they go, but they are only palliative measures at best; radical reform means doing away with the wage system altogether, not through violent overthrow, but through the steady growth of a totally different system.

General distrust prevails in every rank of life, and it is this very distrust, every man of his brother, that causes crime to multiply all over the land. Coercive legislation, prohibitory enactments, will never rid the world of the curse of intemperance or any other vice; at the same time no government should permit a revenue to accrue to it by the licensing of vice, for whatever is legalized can hardly be accounted wrong in a community! Let people talk as they will of external methods of reform, of compulsory legislation with all its ponderous machinery for transforming sinners into saints, and they will discover that their best laid plans at length prove unsuccessful, as growth to a higher morality is accomplished as the result of an impulse from within, not through pressure from without.

But, it may be asked, is not the method of Bellamy singularly external? Does he not declare that a new order of outward society will regenerate the world, and does not every individualist protest against his theory on this very account? Our answer to this blind criticism so often offered by those ignorant of the real purport of Nationalism, is that true individualism is in no manner opposed to collectivism, for is not the collectivity an aggregation of individuals, and must not the welfare of each distinct unit forming the mass be essential to the welfare of the whole? If the human body be regarded as an aggregation of minute particles, must not each molecule be in place and in a healthy condition to ensure the well-being of the institution we term the body.

No better illustration of ideal society is to be found anywhere than in Paul's epistle to the Corinthians, where he compares the mystical fraternity of the faithful to a human organism wherein all the members are duly honored. But does not the simile very plainly teach that the eye is not the ear and cannot change places with it. To equally honor all is not to confound their positions, which would destroy their usefulness, but to assign the honor due to each in its own especial sphere of action.

Now, were all the false distinctions re-

moved which now imperil the safety of society, there would be no longer any odium attaching to any legitimate employment; broadcloth would receive no recognition refused to corduroy; the mechanic would be honored equally with the most polished representative of the arts, provided only and always that the one was as good a citizen as the other.

Social ostracism to-day is the curse feared by multitudes, and were the dread of it confined to those who live dishonorably, an unwritten social law might well prove a wholesome restraint to offenders against virtue. But who are the ostracized under present conditions? Not the voracious or the licentious, for, provided they are wealthy, every door flies open to receive them. Those on whom the world looks coldly are those who have failed to carry off the richest prizes, and often their poverty is due to their straightforwardness rather than to their lack of integrity. So long as the golden calf or Diana is the popular divinity, so long will infamy ride in a gilded chariot, while integrity is clad in rags. It is not gold for which modern youth hankers, but for what it will bring to its possessor in the way of esteem and applause. Most young people are generous, very few are miserly and avaricious, but so strong is the craving for appreciation in the hearts of the multitude, that whatever will bring appreciation from others is eagerly coveted.

Now, it is only education (and by education we certainly do not mean cramming) that can raise the standard of human desire by raising the standard of approbation among men. So long as every honor is lavished on the gilded youths, so long will all youths desire to be gilded, and among those with whom the moral impulses are weak, the temptation to dishonesty may prove irresistible. But reverse the accepted standard of excellence or eligibility, declare yourselves, by acts as well as words, determined to uphold morality and intelligence, no matter whether these are garnished with external splendor of rank and gold or not, and while legitimate ambition—a desire to excel—can never be banished from the human breast, to excel nobly is not to outrival or surpass another in the race of life, but is an honest endeavor to shine successfully in that particular sphere of effort where the individual can serve humanity best.

Between man and man there need be no rivalry. Jealousy is a contemptible emotion, common to feeble intellects. It is delightfully recorded of the two greatest poets Germany has produced—Goethe and Schiller—that the one always regarded the other as the greatest poet of their time. The positive affection existing between Mozart and other musicians of his day is another instance of how true genius elevates its possessor above all the petty feuds and jangles of rivalry which disturb the serenity of those whose attainments never rise above mediocrity. Competitive examination is a mistaken phrase, and should be utterly banished from all schools and universities, for there is, properly speaking, no competition whatever necessary that awards may be made according to equity. A hundred students can matriculate with honor without the slightest recourse to rivalry or competition, for were fifty to prove unsuccessful, the other fifty would know no more and receive no higher medals. If there are five hundred undergraduates in a college, let there be five hundred medals awaiting them; if only two hundred pass their examination successfully, only two hundred medals are distributed; the other three hundred must be reserved until some one earns them. It cannot be sufficiently impressed on the minds of the rising generation that competition is savage and stupid, while co-operation is intelligent and humane.

The recent railroad strikes have not ended satisfactorily to either side, as another outbreak may at any moment occur; such wild and senseless ebullitions of angry feeling as have taken place all up and down the lines simply demonstrate to the observant mind that labor and capital entirely misunderstand each other at present, and this pitiable state of affairs can never be outgrown by mutual recrimination.

Labor is practically the act of employing capital, and capital is essentially the birthright of every individual, for by

natural instead of artificial capital we mean those resources of nature, both within and without man, which render labor possible. How could there be labor were there no earth, air, light and water, and all that the elements contain, and how could there be labor were man destitute of intelligence or of the bodily members with which labor is accomplished? An equitable law would give every human being an equal opportunity to use his talents either in cultivating the ground or in serving the community in any other way best adapted to his individual ability.

You may talk as much and as loudly as you please of free education for the children of the millionaire and the pauper alike, but so long as there are paupers how can their children enjoy the educational advantages freely offered to them provided they could be supported during the school terms. Factory laws may be passed excluding child labor, but how are the boys and girls of very poor parents to be supported, say from twelve to sixteen years of age if they attend school during that period? We have known of many instances where bright, studious boys and girls, admirably adapted to succeed in the most useful and beautiful pursuits for which they were evidently intended by nature, compelled to relinquish their studies and do the very drudgery of domestic work or sell papers in the streets to earn enough for their actual maintenance. A widow may be industrious as well as respectable and capable, but if she has a large family and is dependent upon her own exertions for their support, she is often utterly unable to keep the elder children at school.

Here then is a case for state assistance but not interference. The state must recognize the right of those children to food, clothing and shelter as well as to schoolhouses, teachers and books, and it must supply the former demand along with the latter, not by removing the children from their mother but by allowing her a certain income for their maintenance until they reach the age of sixteen at least; under such an administration school laws could easily and properly be enforced. If any young people are deliberately idle and vicious they must take the consequences of their own folly and crime, but the laws at present press very lightly on scoundrelism if the offender be wealthy, while the poor are often made to suffer vicariously. Whether the identical plans suggested by Bellamy will find fulfillment in the next century is not the vital question, the vital point is whether justice shall be done; whether reward shall be proportioned to merit; whether ability and goodness be more highly prized than gold, or whether the mere possession of a considerable slice of mammon shall entitle the holder to deference and adulation. We know of no power or influence in the world so calculated to raise the thought of mankind to a higher and purer level than the unadulterated philosophy of Spiritualism by which we mean, not merely an acknowledgement of psychic facts calculated to inspire those who accept them with a belief in future existence, but genuine spirituality which signifies the conscious realization of the spirit as the real man. If the present transitory and uncertain span of existence the whole of individual life then there are no other joys than those of sense, no other treasures than the earthly, but immediately the mental horizon widens and the world beyond displays its unending vistas of spiritual attainment, the sordid acquisitions of the mundane sphere pale into contemptible insignificance. There are no crimes committed or bad habits indulged on earth which did not and do not spring from some mistaken idea of the source whence pleasure springs. Enjoyments of sense must cloy and pall; the very instruments of sensuous gratification must crumble into dust ere long—for springing from the dust to dust they must return—while the soul alone which garners fruitage unto eternity is capable of grasping such abiding joys as increase as well as remaining forever.

External remedies have been tried a thousand times and each new panacea (or something considered such) has but proved more futile than the last, for the animal in man does not and cannot dis-

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## MOUNT PLEASANT PARK.

To the Editor of The Better Way.

Matters at Mt. Pleasant Park are progressing finely. The attendance is large, and the second week of the meeting bids fair to be one of the very best in point of interest.

Saturday, August 9th, at 9:30, there was a business meeting of Mt. Pleasant Park Stock Co. Hiram Eddy was elected one of the directors, to fill the unexpired time of B. A. Cleveland. L. P. Wheelock and Mrs. A. B. Dobson were each elected for three years. Mrs. McCarrall, of Ottumwa, Iowa, elected treasurer, and Will C. Hodge, secretary, for the coming year.

The conference at 3 p. m. was interesting, and was participated in by Lois Waisbrooker, Professor Van Horn, Mr. Foster, Dr. Aspinwall, Mrs. Colby Luther, Mr. Walser, of Liberal, Mo., and Dr. J. H. Severance, of Milwaukee, Wis. The topic for discussion was "Liberty." Most of the speakers made vigorous protests against the imprisonment of Walter E. Reid and what is known as the Comstock law. Dr. Severance declaring that the law was simply infamous and would not have been tolerated even during the rebellion. There was full attendance and a very interesting session of the Progressive Lyceum at 9 a. m. Sunday morning at ten o'clock we had the great pleasure of listening for the first time to Lyman C. Howe, who took for his subject, "Shadows and sunshine, or the lights and shades of human life." He maintained there was no miracle nor supernaturalism, but that all things, good and bad as well, were under the domain of law. It was a splendid effort and was thoroughly appreciated by his audience. He closed with a fine inspirational poem.

At 2:30 p. m. the well-known radical, Mrs. Luther, under the inspiration of Thomas Paine, spoke upon the topic, "The future of the American Republic." She declared that if we survived as a nation we must elevate to office men who are thoroughly imbued with a love of liberty and justice, and that all children must be educated in the public schools. She declared that children educated in the parochial schools could not be loyal American citizens, and that the encyclical letter of the Pope was an insult to every American, and it is the duty of government to demand that it be recalled, or that parochial schools be removed beyond the boundaries of the republic.

The mediums' meeting at 4 p. m. was very well attended, and some very fine phenomena presented, among which was slate writing by Ollie A. Blodgett, and messages by occult telegraphy through the instrumentality of Dr. Rothermel. This is a new phase of the phenomena to most of our campers, and was received with manifest interest. A lecture by Lyman C. Howe at 8 p. m. closed the exercises of the day.

Monday opened with a conference at 10 a. m.—Dr. Brown, of Milwaukee, Wis., introduced the question of social science, which proved to be an interesting subject, and was debated by Professor Loveland, Dr. Baldwin, Mr. Walser, J. H. Randall and Mrs. Luther. Earnest pleas were made for liberty, justice and equality and for the complete liberalization of woman from all bondage as the only hope of our salvation.

At 3 p. m. Lyman C. Howe again addressed the people, choosing for his topic, "Moral Leverage." Mr. Howe bids fair to establish himself as a favorite speaker with our campers.

Fact Meeting on Tuesday at 10 a. m., opened with the reading of a poem, "The Parson's Loudest Call," by Vice-president Wilkins, followed by A. Markley, of Topeka, Kas., who gave an interesting account of his experiences in the church, as well as in Spiritualism. Speeches were made by Will C. Hodge, Mr. Seeley, Foster, Baldwin, Mrs. Lither, Mrs. Pruden, and Dr. Rothermel, all of whom gave interesting experiences in mediumship.

At 3 p. m. Thomas Paine, through the instrumentality of Mrs. Luther, gave an account of his reception and experiences in spirit life. It was intensely interesting, and held the undivided attention of one of the largest audiences of the season. Mrs. Luther is a speaker of great power, and we regret that her engagement is drawing to a close. The camp has assumed the largest proportions in the history of the association, and if any are apprehensive that Spiritualism is dying out, a visit to Mt. Pleasant Park will convince them to the contrary.

Wednesday opened with conference, which proved a very interesting session. The participants were Professor Loveland, Dr. Baldwin, Mrs. Luther, Mr. McCarron and Lois Waisbrooker. Mr. Rothermel, of Clinton, gave an interesting account of the practical workings of the co-operation and the principles of Nationalism in other countries.

Mediums' meeting at 3 p. m., which was largely attended, and many fine tests of spirit presence given by Mrs. Blodgett, Mrs. Aspinwall, Dr. Rothermel and Will C. Hodge. The program for the day was closed by a camp dance at 8 p. m.

Thursday was devoted to various media and their Indian controls. At 10 a. m. Osceola, the guide of Dr. J. C. Phillips, gave an address of welcome, and was followed by the guides of Mr. Van Horn, Mrs. Cade, Mrs. Pratt, Mrs. Thayer, Mrs. Blodgett and others until the noon

hour, when an adjournment was made until 1 p. m. Vice-president Wilkins, under the influence of Black Hawk, was master of the ceremonies, and he certainly makes a good Indian, with his red blanket and feathers. Mrs. C. D. Pruden, Mrs. A. H. Sain and others addressed the pale faces. The meeting closed with the green corn and feast dance. Lyman C. Howe addressed the people at 3 p. m., answering questions propounded by the audience. He elicited the closest attention, and the closing portion of his lecture was specially fine. He closed with an inspirational poem.

Friday, 9:30 a. m.—Business meeting of the Mississippi Valley Association, for the purpose of electing officers and amending the constitution. At 2 p. m. lecture by Lyman C. Howe on "Man and his environments." A grand entertainment was held in the evening, consisting of songs, recitations, instrumental solos, plantation songs and dances. We are fortunate in having the assistance of Byron Stillman and his talented sister, Lillian, in our entertainments. They are both professionals and on this occasion, were assisted by Amos O. Cole, who as a violinist, has few superiors in the United States. The singing of the Camp Quartette, under the leadership of Frankie Cole, is always good. Mrs. Walser, of Liberal, Mo., recited "Osler Joe in good style." Mrs. Cade and Woodward are doing a fine business as test and healing mediums. Prof. Severance has a fine class in physical culture and has been very busy also in exercising his psychometric gift. Dr. J. C. Phillips is a fine healer and psychometrist and is doing his share of the business. Mrs. Pruden and Stowell are also among those giving readings, while many are loud in their praise of Mrs. Fritz, the voice medium. Mrs. Aspinwall's seances for materializations are largely attended and general satisfaction is expressed. Those attending the seances of Dr. Rothermel express themselves as satisfied, while the boy, Joe Cannon, is giving good satisfaction as a rapping medium. Mr. Foster, spirit photographer, is having a rush of business, and has obtained surprising results. Mrs. Ollie A. Blodgett, with "Bright Eyes" and "Pansie," are, as usual, in great demand, and cannot give one-half the sittings demanded by the public. The camp is full and more are coming, and the question is, what to do with them? A hotel is sadly needed at Mt. Pleasant Park. Many were pleased to meet the Secretary of The Way Publishing Co., and regret that he could not remain longer. Among late arrivals are the mediums, Mrs. Kingsbury and De Wolf, of Chicago. JIM.

Written for The Better Way.

## WHAT ARE THE GREAT USES OF SPIRITUALISM?

BY H. S. BROWN, M. D.

In the forty-two years of the existence of Modern Spiritualism it has improved the priests of Christendom from being the worse of citizens. So they are no worse than their following and financial supporters, and these are a great deal better now than they were then and the manners and sermons of the priests show this great gain. Since the murders of the Salem witches, public opinion backed by scientific progress had prevented the murders until the advent of Spiritualism. But the horrible doctrine of eternal damnation was still the burden of their sermons. This, Spiritualism has effectually silenced among all but ignorant fanatics and a few of the fanatical teachers, who hold to hell's tortures because without them their occupation would be gone. This is one of the great uses of Spiritualism as appears in the past, and shows its great power to influence people to make just social relations in society generally, and adopt the true worship of the true God among all people. It teaches that true religion is social justice.

One of the greatest uses of Spiritualism is its adoption of scientific methods to prove true all its declared principles. It is the spirit child of the sciences, and the scientific God is the Spiritualist God and the worship of the Spiritualists is the same as the worship of the scientists: devotion to truth. This has special reference to religious and social truths and justice. This is an entirely new principle in religion, to take nature as God and the natural man as the God man, and in the whole cause of the opposition of the priests of all denominations. They would not only kill mediums for the same reason they killed astronomers, if they could, but for the additional one that they were directed to do it by Moses; and this law was sanctioned by Christ. Spiritualism not only wipes out of existence all such cruel, infamous laws, but establishes a worship that is in accord with a just God and the common sense of the best and most intelligent people. This is one of the great uses it is bound to establish.

The spirits teach us heavenly wisdom united with earthly wisdom. Guided by these teachings all religious, political and social associations should be taxed to pay their pauper and criminal bills the same as rum sellers are taxed, by high licence, to pay for the injury they do in society. Take the Catholic church, which is a political religious party. The priests filch large sums of money from the poor members, and when they are once made paupers, as a great number of them are, the people are taxed to support them, when the

property of the church should be taxed to pay these bills. The large number of Catholics in our penal institutions indicate that the priests are doing more harm than good, and should be taxed to pay their portion of these bills. All other societies should be taxed by the same rule to pay their share of such bills. The state should see to it that the good, hard working people are not burdened with unjust taxes to support the idlers in their expensive wickedness.

The spirit teachings are that the people should tax all evil persons and principles out of existence that can be reached in that way. Human nature and human laws are so made that some are born rich and others lucky, and as long as the rich child is allowed the use of his riches, the lucky child should be allowed the use of his luck in lotteries, because there is no more innocent speculation than buying lottery tickets. Speculation in land monopoly, money monopoly, grain monopoly and other business has done more damage to the poor in this country than lotteries ever did, and so long as the government allows these, the worst, speculations to go untaxed the best of them should have the same rights. Lotteries are the poor man's place of speculation and his hope and comfort. It cheers him to do his hard work. It should be remembered that nine-tenths of the people spend their earnings as fast as they get them, and the people knowing this frailty in human nature should make laws consistent with it, so that when want comes upon the faithful workers the government should give them work and needed support.

As long as speculations are allowable on the earnings of the working people, well regulated lotteries under government control is one of the best ways to get the means to put people to work and give them needed supplies in times of want. When we consider that work is worship and the best work to sustain human beings is the best worship of the true God that the spirits have taught us to reverence. I wish to call the attention of your readers to the greatest work that has been done by any Spiritualist in our ranks. Mr. Morris Pratt is erecting and dedicating his magnificent temple of science at a cost of \$20,000, and sustaining speaking in the temple by mediums of the highest reputation as speakers in the Spiritualist ranks, one day in a week. This great building is located in White-water, Wis., is built on scientific principles to promote the health and comfort of persons in it, and make a home for his small family and a house of worship one day in seven. That is doing very well, more than other Spiritualists have done, but it is a small product for so large a house in such a thriving city, and I am in hopes when I go there again to put up at the temple of science as a hotel and house of worship suitable for Spiritualists to make a good home. It takes time to work out all the good there is in this great work.

I spent the month of June in Waukegan, Wis. The Spiritualists there own a nice house, but do not feel able to pay speakers. Any good medium will find a good home with them. There is a fine, shady pine grove in the village limits, where a camp meeting could be held with the greatest comfort to those who attend it. The great difficulty there, as elsewhere in the country, is to have agreeable and profitable associated work to support the cause, but the best of people in the world are there to unite for such a purpose. Guided by spirits, by science and by good common sense, the prospect is that they will make an association that will be a pattern for all people to follow.

Written for The Better Way.

## RELIGION AND PHILOSOPHY.

BY WM. PHILLIPS.

In reading THE BETTER WAY for July 19th, I was surprised to see how far some Spiritualists would kneel to Christianity. Christianity consists in a belief "in the fall of man;" in the crucifixion of Jesus for the redemption of the world from sin. And when we ponder to church authority or leadership, we unwittingly foster those pagan ideas so tenaciously adhered to by the church of to-day. From whence did the Christian religion come? It was compiled from the sacred writings of pagan nations who existed long before the time of St. Augustine, for St. Augustine is made to say: "Their sacred writings became our sacred writings."

From whence did the pagan nations derive their religious ideas? From observation and experience, and they instituted the allegories of the fall and crucifixion to illustrate their ideas. And the more progressive Jews were the last people to adopt the allegories as illustrative of their religious belief. What condition of soul the pagans intended to illustrate by their allegories is not plain to the people of to-day. In fact, these allegories have been personified to such an extent in late years that their true meaning and worth have been lost sight of.

But it is plain to me that the originators of these allegories intended to illustrate by them the philosophy of life. It was the best, perhaps, that they could do. But shall we adopt their form of teaching as universal truth? Rather let us go as direct to the fountain of knowledge and wisdom as they seemed to go, and learn for ourselves.

We are on a higher plane of thought to-day and can dip deeper into the fountain of wisdom, and our mode of teaching should be in harmony with our advancement. Consequently, I claim that to teach the philosophy of life, we have no need to use the word "Christ." The word, in connection with Spiritualism is misleading, in that it is made to appear that the Spiritualists, in some way, acknowledge the virtue of a "Vicarious Atonement." Nor is there need to say that the Spiritualism of to-day is identical with that of the ancient pagans, for if it be, it is more worthy of us to quote from our own inspirations than from theirs.

This tendency of some Spiritualists to lean toward the church, and adopt its symbols and illustrations as expressive of the highest thought of to-day, is rather distressing to me. Some go even further than this and contend that we, as Spiritualists, should have a form of worship, not seeming to know that "worship" is a form of expression of idolatry. "Worship" is not man's duty, but to harmonize ourselves with all that is great and good, is a duty that we owe alike to humanity and ourselves; the only road of progress, the road that leads to happiness.

By adopting our own modes of teaching, by drawing on our own fountain of knowledge we but aid ourselves. And instead of revolving around some ancient teacher as a center, we revolve around our own interior being, we thus qualify ourselves better to teach the people of to-day. But in as much as we fail to do this, we fail to do our duty to the age in which we live.

It is a question that history does not clearly settle in my mind, whether such person as Jesus ever lived. The most direct history we have of his existence is that he was born without a human father, a claim which at once disqualifies a belief in his real existence. But suppose his biographers falsified in this respect? May they not have in other respects? Yet for the sake of argument we will admit his natural birth and existence, and that he was crucified for crime, such does not make him a moral reformer. The moral precepts and examples that were said to be his, were more probably found in those "sacred writings" which St. Augustine was made to say "became ours." But let the origin of those precepts and examples be what it may, it does not follow that Jesus is superior now in spirit life than many others of his day. Plato was a man of more intelligence, Socrates was a wiser philosopher, and in my humble opinion, Plato or Socrates either, radiates a far wider extended progressive influence over earth people to-day than does Jesus, and is just as worthy of our affections. But neither of these was a god, nor should we choose either of them as our radiating center of progress. But rather we should endeavor to draw out our own interior thoughts, which thoughts will always be found to be in harmony with the progress of the age.

## ORTHODOX CONFESSION.

The following is quoted verbatim from the New York Evangelists. I am sorry I did not record the date. J. W., Waverly, Iowa:

"To the shame of the church it must be confessed that the foremost men in all our philanthropic movements; in the interpretation of the spirit of the age; in the practical application of genuine Christianity; in the reformation of abuses in high and low places; in the vindication of the rights of man and in practically redressing wrong; in the moral and intellectual regeneration of the race, are the so-called infidels of our land. The church has pusillanimously left, not only the working oar, but the very salutary reforms in the hands of men whom she denounces as inimical to Christianity, and who are doing with all their might for humanity's sake, that which the church ought to do for Christ's sake. And if they succeed, and succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses and elevating the masses; then must the recoil upon Christianity be disastrous in the extreme. Woe! woe!! woe!!! to Christianity when infidels by force of nature and the tendencies of the age get ahead of the church in morals, and in the practical work of Christianity. In some instances they are already far in advance. In the vindication of truth, righteousness and liberty they are pioneers, beckoning the sluggish church to follow in the rear."

Yes, let the Christian church follow in the rear as best she can; that place she has always occupied, and from her very nature always must. Christianity does not possess a single distinctive element of progress or of goodness. I pray you Spiritualists, don't seek to carry along this dull, heavy carcass upon your shoulders; beckon her to follow in the rear. She can only lead backward into the shadows of ignorance and moral pollution. If she follows, it is well, "some may be saved so as by fire," welcome all such cheerfully, but Spiritualists cannot afford to carry a heavy load of ecclesiastical rubbish along the road of reform.

The living get credit for what they might be quite as much as for what they are. Posterity judges a man by the best rather than the average of his attainment.

## STIRRING UP THE GOD QUESTION.

To the Editor of The Better Way.

Dear sir: I extract the following from your very interesting paper of May 10th: "Man calls this reason. But where did he get his reasoning powers from if not from nature? As the effects so the cause. Nature is the father—man the son. Nature is the God of life—man the product. Nature is intelligence itself—man intelligence individualized. The fool is right. There is no personal God; but there is a universal God and that is spirit—life—causation. Man is an epitome of it, and what he is, that God is. Can you define man? As far as you can do that you can define God."

I do not know but what this invention is a good apology to that superstitious class who must trace everything back to a first cause. It pleases children that they should be thought worthy of the attention of Santa Claus, and older people who think they "stand in" with the deity are very much offended if you question his existence. If nature is God, of course we cannot question his existence.

But just think such an interpretation like all other interpretations ever offered robs this mythological creature—and he is a creature—of a part of his attributes. One of his attributes is said to be omnipotence, and robbed of that he would be un-god. Now let us illustrate. We have doctors in our communities who believe as stated in the above extract that God is Nature, that is, that the two are interchangeable terms. But what are they doing? Sickness is the natural condition resulting from certain causes. Are they resisting Nature—God? Oh! no; they tell us they are just assisting Nature—that is, they are assisting God. The wind blows down a man's shade trees that he has just put out. Nature did it. But he concludes whether Nature is God or not, he made a most egregious blunder in blowing down the trees from which he had hoped so much for and, as if to put a veto on the work of the Almighty, he proceeds to undo the mischief. But it is argued that man obtained reason from Nature, therefore it must be God. Then you and I are each a part of God. Indeed, this sequence follows if God is all. But if there is aught in me distinct from God, God is not all, and therefore, he is not God. If God is and I am a part of him, I cannot deny his existence, for it would be God denying his own existence.

The highest intelligences of which we have any knowledge are either men or women risen or not risen. If there were higher they would certainly be capable of manifesting themselves, or it should be capable of manifesting itself. Nothing of the kind has ever been done. Our inability to comprehend infinity argues nothing in favor of such an intelligence. He could at least manifest as much to us as we are able to comprehend. Yours, D. W. HULL.

## DOES DEATH END ALL?

To the Editor of The Better Way.

In your issue of May 17th, I notice an article from the pen of J. Wagner, "Does death end all?" He says, "I hold if we are possessed of life principles, force, energy, consciousness, we possessed the same before entering the physical, only not perfectly developed."

What is life principle? What is life force? If they existed before entering the physical, why not conclude there was perfect development? If one can see only expression of this principle of force, through matter or physical, what are we to assume? Must we take the ground that matter as physical holds the solution of development? Matter makes rapid changes when spirit, principle, as force is divested of it. It is simply the covering of the different degrees of intelligences, or conscious individualities. To many of the human family who do not reason beyond the material, death is synonymous of a farewell of all the eye can see, the ear hear, "Death has ended all." Science steps in and declares matter to be subservient unto spirit or intelligence, when the physical dissolves partnership with the spirit or principle. Where does this principle or intelligence go? matter remains divested of animation, the result of the soul or spirit, the covering as it were, like a useless garment, laid aside. The question arises, "Has death or this change ended all?" Does the soul survive this separation? Well authenticated facts answer yes. Hazard, Dr. Wolf, John Wetherbee and hosts upon hosts of reliable men and women can testify to spirit phenomena both in America and Europe. I have in my own home witnessed materializations of spirits of my beloved friends, who have passed the change called death. Seen them in sufficient light to settle every question of doubt as to their genuineness, heard their sweet voices, and felt their light and tender touches; forms, faces, voices and sweet dear words of comforting advice and encouraging communications. Oh! yes, proofs piled higher than "Solomon's Temple," are now standing as monuments for the materialist to view, the unbeliever to wonder at. We live in an age of universal inquiry, ergo of universal skepticism. The prophecies of the past, the dreams of the philosopher and scientist are being daily realized. The attitude of mankind is one of disbelief of all that treats of supernatural and unseen. Theories that are struggling to be recognized are only building a wall of skepticism and

cynicism by intellectual thinkers every nation, that nothing but the mighty truth of Spiritualism proves that "death does not end all level or break down. Believing to prove a theory, but absolute through experiences cannot be done or set aside by sane and reasoning. And the highest and best development of the present epoch has grasped the undying knowledge, immortality of all souls. The "Oh, for the touch of a vanished hand and the sound of a voice that wails of a lonely, bereaved, living soul, and may all who likewise be blessed by the touch, dear hand from the realms of the dead land just over there.

Fraternally, ROSE L. BUSHN.

## OUR REPUBLIC MENACED.

Prof. Geo. P. Randolph, ex-president of the Progressive Lyceum.

Every system—religious, social, political—teaching or promulgating doctrines methods contrary to or subversive of existing form of government of a country, is rebellious and inimical to the national purpose. The American evangelical alliance and its satellites, National reform association and Women's christian temperance union, have for many years taught and systematically promulgated doctrines methods which are opposed to our form of government, and aim to put this American nation under a system of a dual guardianship, which not only of, or resembles, but in reality surpasses the Roman papacy.

The efforts to pass the Blair bill amendment to our constitution, by which the christian doctrine is to be made obligatory in our free schools, Sunday to be made a police sabbath, and our nation to be made ex-officio a christian nation, are only the forerunners of the great religious anarchy which is to inaugurate the lord's millennium under the dictatorship of the American evangelical alliance.

This same spirit animated the "father of the church" from the time of the edict of Milan, in 313, under emperor Constantine, down to the last ecclesiastical council of Rome, or the last provincial council of Baltimore.

When the national reform association gets the Blair bill passed, it will also get the police force, and if necessary, the militia to enforce the "keeping holy of the sabbath day." This will be a resurrection of the old Plymouth Rock laws; nothing will be tolerated on sabbath days.

Millions of pious and unsuspecting dupes are obeying the bidding of these spiritual demagogues and sign petitions to congress and the senate to amend the constitution of our fathers in order to make the United States a christian country, a christian people, a christian government.

Prohibition has been the great bait by which the ecclesiastical demagogues have been catching suckers for many years past, and the innocent dupes have been taken in while they supposed they were advocating and supporting the cause of temperance; but in reality they have assisted the national reform association and the evangelical alliance in laying the foundation for the union of church and state. Under the plea of a Sunday closing act millions of signatures are obtained from men, women and children, which are showered in upon congress by the "christian lobby" for the passage of the Blair bill and the establishment of a state church. Where will free thought, free speech and free press be, and what will become of the boasted liberties of free country if the church of the nineteenth century is going to wield the temporal power of the middle ages?

## TALMAGE vs. SPIRITUALISM.

In a recent sermon, Mr. Talmage said: In the days of George Stephenson, the perfecter of the locomotive engine, the scientists proved conclusively that a railway train could never be driven by steam power successfully and without peril, but the rushing express trains from Liverpool to Edinburgh and from Edinburgh to London, have made all the nations witnesses of the splendid achievement. Machinists and navigators proved conclusively that a steamer could never cross the Atlantic Ocean; but no sooner had they successfully proved the impossibility of such an undertaking than the work was done, and the passengers on the Cunard and the Inman and the National and the White Star lines are witnesses. There went up a guffaw of wise laughter at professor Morse's proposition to make the lightning of heaven his errand boy, and it was proved conclusively that the thing could never be done; but now all the news of the wide world, by Associated Press put in your hands every morning and night, has made all nations witnesses.

VIRLAND N. J. 21st July 1890.

Rev. Dr. Talmage.

Dear Sir: What you so justly disprove about you are doing in regard to Spiritualism.

Where is the logic?

About 28 million Spiritualists, now living on earth, are witnesses, able to testify.

Yours for truth and progression.

J. LOWENDAHL.

There will be no perfect government until men grow from the one-man idea to the all-men idea.



### Lookout Mountain, Tenn.

Our program for July has been so broken up by the non-arrival of parties engaged that we have been obliged to substitute the services of other speakers or mediums.

From Sunday 17th to Saturday 23d—Conference meetings, seances, socials, etc., were given, in which Mrs. Helen Stuart-Richings, Dr. Fuller and Mrs. Mott-Knight were the principal actors, the former delighting with her rare talents and the latter with her gift of slate writing.

Mr. and Mrs. Robbins, of Robbins, Tenn., arrived here Sunday, the 17th. They are general Spiritualists.

Mr. Jerry Robinson has returned from his recent trip in good health, and with good news about next camp.

Mrs. McInnes, of Augusta, Ga., left on Tuesday for home. We have only words of regrets for her. Mrs. McInnes has been the center of appreciative groups of friends while here, on account of her brilliancy of mind.

Next year will behold the establishment of a library here, and we ask mortal co-workers to contribute to it such literature as their means may afford.

Mr. A. C. Ladd has been untiring in his efforts as usual.

Mrs. Helen A. Haddock has purchased two beautiful lots here.

Dr. Eldridge, Mrs. Clanney, Mrs. Ulrich and other mediums here are in demand for sittings.

The Cincinnati Trio continues to please the lovers of music. Mrs. Koss, the pianist, and Miss Minnie Bertrand, the organist, have become social favorites; Mr. Cooke, the violinist, has a host of friends here.

GEORGIA DAVENPORT FULLER.

### Mantua Station, O.

The session of the Michigan, Ohio and Indiana Spiritual and Religious Camp Association, held here from July 17th to August 4th, was a decided success, and the result was the permanent organization principally through the effective and earnest endeavors of D. M. King, of the Northern Ohio Department, with a charter membership of about eighty, all active, earnest workers, offered as follows: Lewis King, President, Mantua Station, Ohio; C. M. Danforth, Vice-President, Hudson, Ohio; F. G. Wilson, Secretary, Mantua Station; L. E. Bosley, Treasurer, Mesopotamia, Ohio. Nine Trustees: Lyman C. Howe, Fremont, N. Y.; J. H. Robinson, Lockport, N. Y.; D. M. King, Mantua Station; Miss Lillie Lane, Briceville, Ohio; Chester Clapp, East Claridon, Ohio; Alfred Reichard, Blanco, Ohio; Ezra G. Oehl, Middlefield, Ohio; Joel Gilbert, Shalersville, Ohio; Mason Tilden, Garrettsville, Ohio, with the other officers, constitute a Board of Management, who hereby give notice of a meeting at 1:30 p. m., September 7th, at Middlefield Ohio Town Hall, that being the annual meeting day of the Spiritual societies of that section. A camp location for future meetings will demand the especial attention of the management, and all other members or parties interested are requested to be present, that the greatest good to the greatest number may result.

It would not be just or proper to give a report not placing honor and credit to all those connected with and aiding this movement toward a higher culture and elevation for man: To the managers, the lecturers and mediums, all of whom have done unselfishly and so well; to the musicians and singers, who lent such a pure and helpful inspiration, harmonizing any and all impairing conditions, is especial mention due. The quartette thus noticed consisted of Prof. F. Plum, Mrs. Jessie G. Barber, soprano; Mrs. F. Barber, alto; and Mrs. B. B. Wilson, soprano and pianist. The Clair Taulte Dramatic Company proved to be all and much more than advertised, and finer or more effective stage work is seldom seen or heard anywhere, and contributed much to the general success.

Professor George Flint, court reporter of Mr. Vernon, Ohio, reported the entire proceedings of the session—lectures, seances, etc.—and will issue the same soon in pamphlet form, at ten cents per copy, or less in quantities, and is a most valuable and interesting annex to aid this tri-state association, and worth many times the small expense. Prompt notice will be given when this report is ready for sale and copies can be had of the publisher or the Secretary.

To the editor of the Mantua Herald and citizens of Mantua, Ohio, and vicinity the sincere thanks of the managers is extended for their cordial and generous support of this primitive effort to establish this much needed work in Northern Ohio. May it continue in a greater and more earnest degree as the future may bring the necessity for prompt and proper encouragement.

THE BETTER WAY, that pillar of spiritual strength, bright light, honest and true exponent of modern religious and moral progress, occupies a high position in the favor of the present camp management. May their way ever be thus broad, clear and clear, and success in good words and works must surely follow.

"The proper study for mankind is man," both here and hereafter, and, with this aim in view, we most respectfully submit this report. For any further information as to the camp or of becoming a member for the ensuing year, thereby securing the benefits and privileges it will bring, address FRANK G. WILSON, Sec., Lewis King, Pres. Mantua Station, O.

### Cassadaga, N. Y.

It is for the benefit of those readers and friends of THE BETTER WAY who find themselves without the opportunity of personally visiting the beautiful grounds of Cassadaga, there to breathe its invigorating atmosphere, witness and test the manifold phases of phenomenal manifestations presented, and drink, as it were, large draughts of the very cream of the spiritual philosophy so continuously flowing from that free rostrum from a never failing spring that we desire to present a few facts relative to that foremost camp in which all the Spiritualists of the country take a national pride.

The meeting now in session is the eleventh annual convention of the Cassadaga Lake Free Association incorporated; held on their own commodious grounds at Lily Dale, which is located on the shore of one of a chain of three beautiful lakes in Chautauque county, New York, about forty-five miles southwest of Buffalo and midway between New York City and Chicago. The camp covers about fifty acres of ground, which is owned by the association, who also own the parks, auditorium, with a seating capacity of about two hundred, large hotel, library hall, office building, etc.

There are now on the grounds about one hundred and fifty private cottages, many of which are plastered throughout and furnished fit to make comfortable homes for all seasons of the year, while many of them cost two and three years. The average value of these cottages is times that amount, and the association will not grant a building permit for a cottage having a taxable value of less than \$250. Lots can be leased from the association for ninety-nine years at a low rental, and to prevent speculation in lots every lease requires the tenant to build thereon within two years from date of lease. There are thirty-five families permanently residing on the grounds and the camp ground alone constitutes one of the public school districts of the State of New York. The regular population of the camp this summer,

that is, those who stay a week or more at a time, is running about nine hundred, while on Sundays and other days when special excursion trains are run in, there are from three to four thousand transients.

The Grand Hotel is under the able management of Mr. C. H. Gregory, who runs it last year, and so long as he continues in the successful policy he has so far followed, the guests will all unite in desiring the management to retain him for years without number.

Three steamboats ply upon the lakes, and ample accommodation is also furnished for bathing, fishing, sailing and rowing, and the most beautiful white water lilies are to be found in abundance, and it is from this fact the post office derives its name of Lily Dale.

While the patrons of this resort come from Maine to California and from the great lakes to Texas, the principal cities are New York, Buffalo, Pittsburgh, Cleveland, and Cincinnati, while many also come from Chicago and Boston.

For the general success of Cassadaga, as an institution, too much credit cannot be bestowed upon the Board of Directors, of which Mr. A. Gaston, of Mendville, Pa., has for several years been the president and managing head. The fact that at the annual meeting of the stockholders just held the entire old board were re-elected speaks for itself.

Prof. Harrison D. Barrett is serving his second term as chairman of the rostrum. He is an efficient official, and his sterling character, intellectual ability, courteous treatment of all and the zealous manner in which he performs his duties make him deservedly popular with all. He was not proof against cupid's darts, however, and since last camp he has taken unto himself a refined and cultured better half. May the blessing of the angel world ever attend them both.

Almost every shade of mediumship is represented. Of the many mediums for private sittings we have space to mention but a few. There are several for independent slate-writing; but as remarkable a manifestation as has taken place this season was through the mediumship of Will A. Mansfield. Mayor E. W. Bond, of Wilmouth, O., called upon Mr. Mansfield one day to secure a slate writing without having had an appointment for the same. Two common school slates were taken from the crate of slates, and being therefore naturally soiled were washed clean. After Mr. Bond sat in the presence of the medium a few minutes with his slates, a spirit controlled Mr. Mansfield, and said: "Now is the time to get the oil." Mr. Mansfield explained to Mr. Bond that the spirits had directed him some days before to secure a small quantity of linseed oil, and having learned to follow their instructions, he obtained it, and had been patiently waiting for further directions regarding same. One side of each slate was then rubbed with the linseed oil; they were tied together with a handkerchief (the oiled sides in), and in a few moments they were again directed to open the slates, when to their astonished vision there appeared on one of the slates a beautiful oil portrait of a lovely girl, and written beneath the same a communication for Mr. Bond, signed by his spirit daughter, Eva, stating that the picture represented her as she would have been by this time had she lived on the earth plane instead of passing into the spirit world in infancy. This picture was also the fulfillment of a promise made to Mr. Bond several years ago through a different medium. It is but just to state that Mr. Bond's reputation is by no means confined to northern Ohio, where he has for so many years been a prominent citizen and successful business man, and he delights to emphasize the fact that during the entire sitting the slates never for an instant left his reach or sight. Mr. Mansfield has been on the grounds for several years, and by the wonderful manifestations produced through him and his own integrity of character has earned for himself an excellent reputation for honest mediumship.

Among the other private mediums with whom the writer came in personal contact may be mentioned J. M. Temple, of San Francisco. This gentleman is one of the finest clairvoyants we have ever had the pleasure of meeting, and also possesses marked powers as a magnetic healer.

Mrs. J. H. Stowell, of Cincinnati, is also a worthy instrument in the hands of an intelligent band of spirit guides, who scatter spiritual counsel and blessing upon all with whom they come in contact.

Probably the most prominent business medium this season is Mrs. Francis Cooper, now of New York City, but for many years a resident of California.

Mrs. Maud Lord Drake, of Los Angeles, Cal., but whose fame as a medium is national, is scattering spiritual blessings and tests without number, right and left, wherever she goes. In one circle, at a single sitting, she gave over two hundred names correctly. She is taking a practical and commendable interest in the children and young people of the camp.

Mrs. M. E. Wallace, of New York City, was with us a couple of weeks scattering good cheer and happiness among all, and every body seemed sorry when she was suddenly called home by business.

Among the platform mediums and speakers, whom the management have secured for this season, special mention should be made of Willard J. Hull and Hon. Sidney Dean, as they were new speakers to Cassadaga audiences, and each won the sincere friendship and admiration of all.

The sterling character of the individuals and the importance of the public work of Jennie B. Hagan, J. Frank Baxter, Edgar W. Emerson, Elizabeth Lowe Watson, Mrs. R. S. Lillie and Mrs. Cora L. V. Richmond, are so well known that any comment from us would be superfluous.

Among the most prominent and popular attendants at the camp is the Hon. A. B. Richmond, and all readers of this letter will be pleased to learn that his ready pen will write for THE BETTER WAY during the coming year. As one of the speakers on Temperance Day he made an earnest and eloquent appeal for temperance. He is one of the ablest criminal lawyers of Pennsylvania, and he stated that in seventy of the eighty-one murder cases that he had tried liquor was the prime cause of the crime.

The harmonious influence of good music is fully recognized by the management, and the celebrated Northwestern Orchestra and Brass Band of Mendville play sweet strains daily, and the vocal music is in charge of the well-known Boston singer, John T. Lillie. "Jack" knows what the people want and he gives it to them to their satisfaction and delight.

Time and space will not permit us to state one-fourth of what ought to be said concerning Cassadaga Camp, but perhaps some future opportunity may permit us to finish this letter, which we feel is fairly begun.

Fraternally Yours, C. BIRD GOULD, Cleveland, O., Aug. 23d.

At the election of stockholders, in which the old board was re-elected, President Gaston read the secretary's report, showing the balance of cash in treasury August 19th to be \$2,067.51. Last year it was only \$64.43. The ground receipts of this year have been from \$4.00 to \$6.00 per day in excess of last year. A large number of people have erected cottages of their own during the past year, and many of them have become permanent residents. An inventory of the property owned by the Association amounts to \$32,573.00.

Monday p. m.—Conference was opened by Dr. Sherman, of Rochester, N. Y., who spoke of the necessity of Spiritualists being possessed of convictions and living up to them. The Doctor is a young man of marked ability, and, in the hands of his control, cannot fail of being a grand instrument of good to the world. Mrs. Paine followed with some remarks in behalf of the education of the people through the press. Mrs. Wallace gave us a beautiful talk as her day, Thomas Paine said, "make your Spiritualism present in your every day lives." Thoughts have an actual existence, as well as yourselves; you are all living in a sea of thought; mediums are sensitive to every thought of yours. You say you do not want your spirit friends to come to you in the seance room smelling of rum and tobacco. Keep out of it yourselves and carry only pure breaths and clean bodies and you will get what you carry. The materializing medium, the trance or inspirational speaker who says his is the highest manifestation is false to his trust. You are not superior one to another, except as conditions surrounding you have given you a better education. As long as the tiny rap can comfort a sorrowing mother; as long as materialization can bring the loving wife, just so long as these phenomena can produce one of these facts they are of equal value one with another. Onward and upward man has climbed, onward and upward his soul has grown into individuality. Man slept in the rock, dreamed in the vegetable and awoke in the animal kingdom. You cannot become saints when you say you are sorry; you will have to make a compensation by the inexorable law of nature. The grandest evolution of your Spiritualism you can make will be when you come to the realization that you have sinned against yourself, and you go to work and build up a new being by a life of purity and a life of right doing.

Mr. Joseph D. Stiles followed Mr. Warner with a story, giving eighty names, nearly all recognized. Sunday morning Mr. Warner was the speaker, and in the afternoon Mr. A. E. Tisdale. In his lecture the latter said: "The difference of opinion never alters facts governed by natural law. A miracle is a violation of the law of nature. A miracle never happened in the past, never can in the present and never will in the future. I mean by the term nature everything that is visible or invisible. This eternal something is controlled by law and law is the continuous methodical phenomena that is always happening. The law is absolute; we affirm this by the conformity of experience. Every cause must have its effect and every effect its cause. There cannot be a non-active cause. Our consciousness of natural law is the result of sensation. Nature is a variety and combination of objective ideas. God is an objective and subjective thought. Man cannot know a soul world until he comes into it. He cannot comprehend anything beyond experience. Man's love for the ideal is the sense of the beautiful. God is an aspiration; no true man can do without it; this helps the soul in trial and in battle. Experience teaches us that all things in nature are in law. God does not step out of the clouds to-day and perform a miracle, and I have no reason to think he ever did. The best thought we ever had is the thought of to-day. Man is the creature of circumstances and pre-natal causes. It is often said that the religious teachers of antiquity knew more of God than at present. Ancient nations, with all their grandeur, knew but little of philosophy. Christians claim a finality—every little sect claims a finality; they are right and every body else is wrong. Experience must be the verification of truth. Infallible popes have to eat, get hungry and want new shoes. Natural laws make distinction between a beggar and a pope. God never suspends natural law to help either; he does not help his children that way. The Christian ideal is not the highest ideal; nature is the highest ideal—the beacon star of progress ahead of you. You may chain a man in a dungeon cell if you will and his thoughts will leap the barrier and float away into the grandeur of a future life and return again to the cell and darkness. You cannot control the mind of man, because mind is a sovereignty and cannot be held or degraded. All men are created equal and endowed with rights and liberty and the pursuit of happiness. Wealth often makes man a miser, and yet it commands men with its sham. He who is clothed in rags is despised. Money is power, and this devotion to money does not recognize intellect. The doctrine of vicarious atonement is contrary to the law of God and the law of nature. Civilization commences in the stomach; first when a man is hungry give him something to eat; if he is homeless do not tell him he has a mansion in the skies, but help him to make a home here. How a working man shall be housed and clothed is of more importance than anything else at the present day. May we recognize no religion but humanity, no God but infinite love, is my prayer."

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Mrs. E. M. Shirley, formerly of Jeffersonville, Ind., has recently located in Cincinnati on West Seventh street, No. 291.

I have known her intimately for eighteen years and feel it my duty to recommend her as a good trance medium; also a business and test medium. I have known her predict events for years before they occurred, and they came to pass as she predicted. She is also a good healer.

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Haslett Park, Mich.

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Respectfully, EVELYN F. JONES, Sec.

As you like it. Gray and faded whisks may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

is the evolution of mediumship. The first record of slate writing was when Moses went up into the mountains and laid down the tables of stone, and the spirits wrote the ten commandments on them. Moses was a medium. You cannot pick up a book of ancient history but what is full of mediumship. It is the evolution of Spiritualism that comes into your own souls and makes better men and women of you. Thomas Paine said, "make your Spiritualism present in your every day lives." Thoughts have an actual existence, as well as yourselves; you are all living in a sea of thought; mediums are sensitive to every thought of yours. You say you do not want your spirit friends to come to you in the seance room smelling of rum and tobacco. Keep out of it yourselves and carry only pure breaths and clean bodies and you will get what you carry. The materializing medium, the trance or inspirational speaker who says his is the highest manifestation is false to his trust. You are not superior one to another, except as conditions surrounding you have given you a better education. As long as the tiny rap can comfort a sorrowing mother; as long as materialization can bring the loving wife, just so long as these phenomena can produce one of these facts they are of equal value one with another. Onward and upward man has climbed, onward and upward his soul has grown into individuality. Man slept in the rock, dreamed in the vegetable and awoke in the animal kingdom. You cannot become saints when you say you are sorry; you will have to make a compensation by the inexorable law of nature. The grandest evolution of your Spiritualism you can make will be when you come to the realization that you have sinned against yourself, and you go to work and build up a new being by a life of purity and a life of right doing.

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J. CLEGG WRIGHT, M.D., J. Ass. Deans. T. KIRBY DAWSON, M.D., J. Ass. Deans.

WINTER SESSION

Of Twenty Weeks Commences Sept. 2nd, 1890

SPRING SESSION

Of Twenty Weeks Commences January 21, 1891.

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A. C. Maltby Wright, M.D., Registrar, P. O. Box 413.

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TYPE WRITER.

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J. W. DE HOOG,

Magnetic Healer,

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DEVELOPING MEDIUM

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street, at 8 o'clock, for trance. Trumpet circuit

Monday evening at 8 o'clock, at 437 West Court

street, assisted by Mrs. Josephine Kopp, Trumpet

Medium.

MRS. S. SEERY,

Trumpet Medium

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dress 185 Fourth street, Milwaukee Wis.

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—THE—

Christian

WHIP-SOCKET



## Ladies' Department.

Written for The Better Way.

MARIE BASHKIRTSEFF.

"What Am I? Nothing. What Do I Wish to Be? Everything."

BY L. BUCK.

In Two Papers.

II.

Thursday, March 3, 1881:

"I am very ill. I cough very much, breathe with difficulty, and there is a sinister rattling in my throat. I believe it is called phthisis laryngitis. I opened lately the New Testament, neglected for some time past, and twice, in the space of a few days, I have been struck by the appropriateness with which the lines my eye happened to fall upon answered my thoughts. I pray again to Christ. I have returned to the Virgin, to miracles, after having been a deist—after days of absolute atheism. But the religion of Christ, according to His own words, resembles but little your Catholicism, or our own orthodoxy, which I abstain from following, limiting myself to following the precepts of Christ, without embarrassing myself with allegories, which pass for realities, superstitions, and various absurdities, introduced later into religion by men, for political or other motives."

Sunday, May 8th:

"Now, I am almost happy to see that my health is affected, because heaven will not give me any happiness. And when I am totally wrecked, everything will change, perhaps, but then it will be too late. Each one for himself, it is true, but then my family affect to love me so, and they do nothing. I am no longer anything, and there is a veil between myself and the rest of the world. If we only knew what there is on the other side, but we do not; however, it is that curiosity about it all which will make death less frightful to me. I cry out ten times a day that I want to die, but that is simply a sort of despair. We say that we want to die, and it is not true; it is a way of saying that life is horrible; but we want to live, notwithstanding, and in spite of it all, especially at my age. Moreover, do not be disturbed, I shall still last some time. No one is to be blamed, it is God's will."

Sunday, May 15th:

"However, in spite of everything, I will go to Russia, if they will wait a week for me. It would be terrible for me to be present at the distribution of prizes. That is a very great sorrow which no one knows of except Julian. I go away on that account. I went, *incognito*, to consult a great doctor, C—. My ears are not incurable, the right lung is affected and has been for a long time, and my throat is in a bad condition. I asked asked him in such terms that—after a thorough examination, he had to tell me the truth. I must go to Alleverd and submit to a course of treatment. Well, I will go on my return from Russia, and from there to Biarritz. I will work in the country. I will study in the open air, that will do me good. I write all this filled with anger. But here at home the situation is fearful. On one side, mamma is grieved to go, and I am overpowered by the thought of remaining with my aunt. And on the other side, my aunt, who has only us, only me, in the world, says nothing, but is wounded to the heart to see that I should suffer in remaining with her."

"This is beyond my strength. I remain all day with my teeth firmly set that I may not weep, a choking in my throat, buzzing in my ears, and a queer sensation as if the bones would pierce the flesh, which is growing less. And that poor aunt, who wishes me to be cheerful and talkative, and to remain with her. I say to you it is beyond my strength; that I believe in nothing, and yet believe all possible. To remain or to go, matters not to me; but I think if I were to go, they would not stay there so long. After all, I do not know. It is the mention of the medal to Breslau which makes me want to go away. Ah! I have luck in nothing. I must then die miserably. I, who believed and prayed so much. Well after the most affecting scenes in the world, the departure is fixed for Saturday."

Monday, May 16th:

"I went to see Julian, and we had a long and serious conversation. He says it is folly for me to go to Russia. 'The doctors send you to the South and you go to the North.' He said such wise and sensible things to me that I am still more undecided. And that I may not think it is a question of shop, he advises me to go outside of Paris, to work in the country where it will be warm and where I will have plenty of air and sunshine all day. I must then make a large landscape with figures during the summer, and a studio painting in the winter, that will give me two very different subjects. He does not wish me to walk in the footsteps of anyone, neither Bastien nor another (meaning Breslau); I am one of those who must retain their individuality. In short, he thinks well of me and always gives excellent advice, good and encouraging words. And very severe withal; therefore I am obedient. I open my heart to him, and I believe he is flattered."

"But then, to be able to paint well, I must take care of myself. I know that well. Julian squarely advises me not to go to Russia, although it would please

my family. 'Your family will afterward regret it.' He said the same to mamma at the risk of angering her, when she came for me. The whole thing troubles me! Ah! I am not happy—but I will take care of myself; I will leave for Alleverd; to remain five weeks; that will take me into July. Then I will pass a month in the forest of Fontainebleau—no, I will remain in Paris until June 15th; on the 15th I will go to Alleverd until July 20th, then a month at Fontainebleau, frequently coming to Paris to show my studies; about August 20th, return, prepare my clothing, and reach Biarritz on September 1st; after one month of Biarritz, return here and work, at the same time taking care of myself. And hang Russia."

Friday, May 20th:

"In two words, I have begun to hesitate again! Potain came, and I counted on him to save me from going to Russia without vexing my father too much. Good, I need not go. But it was Bojard who brought the fatal word: 'The committee examined the 'Salon' to-day and greatly admired Breslau's painting.'"

"Oh, misery! The tears which had already been flowing now poured in torrents. My father and mother thought that I was grieved by what Potain said, and I could not admit the truth, but wept incessantly; no wry face or sob, but big silent tears in profusion, which fell like a summer rain, without leaving many traces on my face. In fact, Potain has not said much of anything new, and he has given me the means of remaining here; but it is Breslau's painting! That is terrible! In short, what can I say? One day—I requested Potain to exaggerate my state and to say, simply, to my family, that the right lung was affected, that my father might not be vexed if I remained. And here they are both in the deepest grief, walking on tiptoes. Ah, misery! Their consideration for me wounds me; their concessions exasperate me—and no point of support! What shall I grasp at? Ah, painting is a simple face! You know, in moments of anxiety, we are never despairing when we can see a luminous point in the horizon. I consoled myself, saying: Wait a little, painting will save me. Now I doubt everything. I believe neither in Tony nor in Julian. Is it by shedding tears that I hope to learn how to paint well?"

Monday, May 23rd:

"At last everything was packed and we went to the station. Then, at the moment of departure, my hesitation took possession of the others; I began to weep and mamma with me, and then Dina and my aunt; and my father asked what was to be done. I answered with tears; the bell rang, we ran to the carriage, for which they had taken no ticket for me, and they entered an ordinary compartment, which I would not do. At last, however, I tried to enter, but the door was closed. I had no ticket, and they left without even saying good-bye. You see we abuse and say we detest one another, but when it comes to separation we forget everything. On one side mamma, on the other side my aunt, and in the middle my father. He must be furious, although he behaved very well; but this useless journey, this loss of time, and then I know not what more. I wept to go, and I wept to remain. Breslau has but little effect on me, but in short—I no longer have any ideas, but I really believe that here I can take better care of myself, and then I ought to lose no time."

Monday, July 7th:

"I have had three candles in my room several times since I have been here. Am I going to die then? There are moments when this idea turns me cold. But, when I believe in God, I fear less, although I still wish to live. Perhaps I shall become blind: That would be the same thing, for then I would kill myself. What is there on the other side? But what matters that? We shall escape from the sorrows we know of, at all events. Or perhaps I shall become entirely deaf. I write with inveterate obstinacy this word, which scorches my pen. My God! but I cannot now even pray as formerly. What if it should mean the death of a near relative; of my father, for instance? But if it were mamma? In that case I should never forgive myself for ever having spoken a cross word to her."

"What undoubtedly prejudices God against me is, that I take into account the least movement of my soul, and I cannot help thinking that such a thought may be set down to my credit, and another on the wrong side of the ledger; for from the moment that I recognize a thought is good, there is no merit in it whatever. If I have any impulse that is generous, or good, or Christian-like, I perceive it at once; consequently I feel satisfaction, in spite of myself, in thinking of what it should, in my opinion, yield me, and in these considerations, the merit fades away. Thus, a little while ago, I thought of going down and throwing myself into mamma's arms and humbling myself before her, and, naturally, the thought which followed this one was one of self-praise, and the merit of the impulse was lost. Then I felt that it would not pain me much to act thus, and that, in spite of myself, I would do it somewhat cavalierly or foolishly, for a genuine, serious, dramatic exhibition of feeling between us would be impossible. It would not seem natural, for she has always seen me turn everything into ridicule. She would

think that I was acting a part."

Tuesday, December 26, 1882:

"Well, it seems that I am ill; the doctor who examined me does not know me and has no interest in deceiving me; the right lung is affected, and will never be completely cured, but, if I take care of myself, it will not grow worse, and I can live as long as any one. Yes, but the progress of the disease must be arrested by violent measures, burnings and blisters, everything delightful, in short. A blister means a yellow stain for a year. I shall have to conceal the mark in the evening by wearing a bunch of flowers high upon the right shoulder. I will wait a week longer; if the complication continues and I am no better, I will consent to the outrage. God is wicked."

Thursday, December 28th:

"This, then, is what the matter is—I am a consumptive. He told me to-day: 'We must try and cure you; take care of yourself, or you will regret it.' My doctor is a young man and seems very intelligent; by my objection to the blisters and the other atrocities, he answered that if I did not consent I would regret it; that he had never in his life seen so extraordinary an invalid, and that no one would ever guess from my appearance the nature of my malady; and, indeed, although both lungs are affected, the right being much the worse, however, I look as healthy as possible."

"Incidentally, Julian asked me what my ideas were regarding heaven. I told him that heaven had treated me very badly. 'As to my ideas regarding it,' I added, 'I care very little about it.' He thinks, however, that I believe there is another life. 'Yes, it is possible.' I read to him then Musset's 'Hope in God,' and he recited to me Franck's invocation, or imprecation, 'I Must Live.' I, too, wish to live. This position of being sentenced to death, as it were, has something of the ghastly humorous about it. It is an emotion, a sensation, a chance to pose; I am a mystery; death has touched me with his finger; there is a certain charm about it, and it is a novelty, at all events. To be able to talk in earnest of my death is interesting and it amuses me. It is a shame that I cannot conveniently have any other audience than my confessor, Julian."

Saturday, December 30th:

"The disease is progressing. There! I commence to exaggerate again; yet, no, it is true that I am worse and shall never be well again, and the good God—no. He is neither just nor good, although He will probably punish me all the more for daring to say it—God frightens me so, that I am going to submit to His will, although He will not count it in my favor, because it is a submission impelled by fear. I cough a great deal, and there are strange rumblings in my chest. Well, let us put off everything until the 14th. If I can only keep moderately well, without fever, and my face with a healthy color! That is the difficult part of it. Perhaps it is too late; this particular disease makes such rapid progress. Both lungs; think of it! Ah! misery!"

Wednesday, November 28, 1883:

"I have painted Dina's portrait, a harmony in white, and it is superb. A young girl who was here yesterday, while rummaging through my portfolios, found an old drawing, 'The Assassination of Caesar.' The subject seized hold of me. About four o'clock I went out to catch the harmony of colors presented by the Aurora Borealis, which, for the last three days, has been visible in Paris. I took a cab, and painted as I drove about. I wanted only harmonies of coloring. That done, I returned home, and began eagerly to read Suetonius and Plutarch. Montesquieu adores the history of the assassination as related by Plutarch. What a rhetorician he was! It is a careful and eloquent piece of writing; but Suetonius, in his recital of the same event, makes one shudder. It is an arraignment that sends cold shivers down the back. How great men live beyond the grave! At the end of many centuries, the stories of their lives and deaths make us tremble and weep. I wept for Gambetta. Every time that I read history I weep for Napoleon, Alexander and Caesar. But Alexander died a natural death, while Caesar— I will paint that picture for myself for reasons of sentiment, and for the crowd because the subject is a Roman one, and there will be in it studies of anatomy and blood. Other reasons for painting this subject are: I am a woman, and women have never done anything classical on a large scale. I want to use my faculties of composition and drawing, and it will be very beautiful."

"It is two o'clock. The new year has begun, and at midnight, at the theatre, with my watch in my hand, I made a wish in one single word, a word which is beautiful, sonorous, magnificent, intoxicating, whether written or spoken: 'FAME.'"

Thursday, May 29th:

"I have had a fever all night, and I am frightfully irritated and nervous. It is not the medal alone, but that combined with a sleepless night. I am so unhappy! I long to believe in God. Is it not natural to seek for some miraculous power that can help you when all is wretchedness and misery, and there is no loop-hole of escape anywhere? One tries to believe in an Omnipotent Being, Whom one has only to appeal to, to be

heard, and Whom one can address without fear of humiliation or coldness. Then one has to resort to prayer. The doctors are powerless, and we ask for a miracle, which does not happen; but while we are asking and expecting it, we are somewhat consoled. It does not amount to much. God can only be a just God, but if He is just, why does He allow things to be as they are? A second's reflection, alas! is all that is required to destroy our belief. What is the use of living? What is the use of dragging on such a miserable existence? Death presents this advantage, at least—it is a means of finding what this famous future life really is; that is, if there is any future life at all."

Friday, May 30th:

"I think I am very stupid not to devote myself seriously to the only thing that is worth the trouble—the only thing that gives happiness and makes all sorrows fade away: Love—yes, love, of course. Two beings who love each other believe each other to be morally and physically perfect—morally especially. A being who loves you is just, good, loyal, generous, and ready in the simplest manner to perform the most heroic deeds. Two beings who love each other believe in a wonderful and perfect universe, such as philosophers, like Aristotle and I, have dreamed; and that is, I think, the great attraction of love. In our relations with our family, our friends, our acquaintances, we discover indications of the sordid side of humanity. Here, there is a suspicion of avarice or of stupidity; there, there is a hint of lowness, envy or injustice; in short, our best friend has his thoughts which he never tells to us, and, as Maupassant says, man is always alone, for it is impossible for him to penetrate the thoughts of his best friend, even in the most confidential moments. Well, love accomplishes the miracle of the mingling of souls. It is an illusion, of course, but what matters that? That which we believe to exist does exist! I tell you so myself. Love makes the world appear to be what it ought to be. If I were God— Well, what then?"

Sunday, June 1st:

"I read, sometimes lying upon the divan and sometimes walking up and down on the balcony, the preface to Lucrèce and the book itself, 'De Natura Rerum.' Those who know the book will be able to understand me. To understand everything in this book demands the closest attention. It must be difficult reading, even for those who are accustomed to grapple this subject. I understood it all; at times the meaning escaped me, but I read the lines over and over until I forced myself to comprehend them. I am obliged to feel a great respect for Sully Prudhomme, because he has written things which were so difficult for me to understand. The handling of ideas is as familiar to him as the handling of colors is to me."

"Then he ought to have a deep veneration for me, too, because with a few 'muddy colors,' as the unsympathetic Theophile Gautier says, I make faces which express human sentiments, and pictures in which are seen nature, trees, atmosphere, distance. He probably thinks himself a thousand times superior to a painter, because he rummages in the mechanism of human thought. What does that teach him or others? It teaches how the mind works, perhaps, by giving names to all the swift, elusive processes of the intellect. To poor, ignorant me, it seems that this subtle philosophy will teach nothing to any one. It is a research, a delicate and difficult amusement; but what is the use of it all? Will learning to give names to these abstract and marvelous things form great geniuses, and make them write and think, rule this universe?"

Wednesday, June 25th:

"Read over the pages of my journal for 1875, 1876 and 1887. I complain there of I know what; everywhere are aspirations toward the indefinite. Every evening I was wounded and discouraged, longing furiously and desperately to find something to do. Should I go to Italy? Remain in Paris? Marry? Paint? What should I do? If I went to Italy I should not be in Paris, and I had a thirst to be everywhere at once. What wasted energy was there! If I had been a man I would have conquered Europe; being a young girl, I exhausted my strength in exaggerated language and eccentric follies. Misery! There are moments when we ingenuously believe ourselves to be capable of anything. 'If I only had time I would be a sculptor, a writer, a musician.' An inward fire was and is devouring me. And death is the inevitable end of all things, whether I consume myself with vain longings or not. But if I am nothing, if I never shall be anything, why did I have those dreams of fame ever since I can remember? Why did I have those wild aspirations after greatness, which appeared to my early imagination in the guise of rank and wealth? Why, since I was first able to think, since I was four years old, did I have vague but tremendous longings for glory and splendor?"

"In my childish brain I imagined myself to be all sorts of things. First I was a dancer, a famous dancer, whom St. Petersburg adored. Every evening I would make them put a low-necked dress on me, with flowers in my hair, and I would dance in the Salon, very grave and serious, while every one in the house looked on. Then I was the first singer in the world. I sang and accompanied myself on the harp, and I was borne in triumph, I don't know where or by whom. Then I electrified the masses by my eloquence. The Emperor of Russia married me in order to keep himself on the throne; I lived in direct communication with my people; I made speeches to them explaining my policy, and both people and sovereign were moved to tears. And then I fell in love. The man I loved was false to me, or, if he were not false to me, he was killed by some accident, generally a fall from a horse just at the moment I was beginning to feel I loved him less than before, then I loved another. But all my love affairs were very moral ones; my lovers either died or were false to me. I consoled myself for my dead lovers; but when my lovers were false to me I became desperate and miserable, and finally died. In short; in everything, in all the ramifications of all human pleasures and feelings, my dreams have been greater than the reality; and if they are never to be realized, it is better to die."

August 30th:

"This, then, is the end of all my troubles! So many aspirations, so many desires, so many plans, so many—to die at twenty-four, on the threshold of everything! I had foreseen it all. Since God could not, without partiality, grant me

everything that was necessary to my life, He will give me death. There are so many years, so many! I have had so few and the end is nothingness!"

Wednesday, October 1st:

"I am filled with sadness and dissatisfaction. What is the use of writing? 'Bastien Lepage goes from bad to worse. And I cannot work. My picture will never be finished. Just think of it! He is fading away and he suffers greatly. When we see him, he seems a being beyond this earth; he is on a higher plane than us; there are days when I feel as if it were the same with me. I see people, I speak to them and they answer, but I am no longer a part of this world; I feel a calm indifference to everything; there is no sorrow attached to it, but it is something like the dreamy state which opium produces. In short, he is dying. I go to see him only through the force of habit; he is the shadow of himself, and I, also, am half a shadow. What is the use of anything? He takes little notice of my presence, and I can do him no good. I have not the power to bring the light into his eyes. He is pleased to see me, and that is all. Yes, he is dying, and I am indifferent. I do not realize it; I only know something is gradually fading before my eyes. All is over at last. All is over. They will bury me in 1885."

Her last entry was made under date of October 20, 1884, she died eleven days after.

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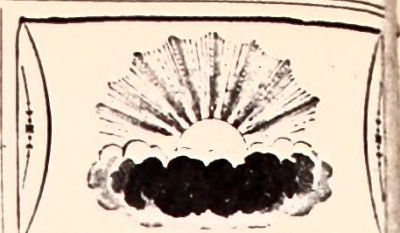
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## Has the Sun Moved?

An East Machias lady, having noticed in our paper a Farmington man's account of the sun's shining a part of his house that it never touched before, tells us of a similar phenomenon that has come within her own observation. "My father's house," she says, "face the south-east. Exactly opposite the front window in the sitting-room are two doors—a kitchen door and a closet door. When I was a child, in the shortest day as the sun arose it came squarely into the room, shining on the kitchen door from the window opposite that door. Now, in the shortest day, when the sun rises it shines from the window opposite the kitchen door on the closet door, that is opposite the other window." The lady is positive as to this change, and thinks the "sun must have moved north" or the earth have changed its relative position. Who will explain?—Lewiston Journal.

## Mrs. Dr. Thomas, of Cardington, O., the Recipient of a Royal Degree.

On Friday last Mrs. Mary Thomas, widow of the late Dr. Thomas, of Cardington, received notice from the president of "The Parisians Inventors' Academy, of Paris, France," that her late invention (an electric battery support) had been examined by the Academy and that it had conferred upon her the honorific title of Corresponding Honorary Member of the Academy of Inventors. It has also awarded her a medal and diploma, which will be forwarded free of charge. This is all the honor which the Academy had power to confer, and the reception of the news was a great surprise to Mrs. Thomas, as well as an inexpressible gratification, the honor conferred having been wholly unsought. The Academy is composed of the most scientific savants of France, and its report that the Thomas Electric Battery Support is superior to and excels all other inventions in that line is a compliment to American industry of which the SENTINEL is extremely proud, especially since it is a Morrow county affair.

## A Traveling Mountain.

A traveling mountain is found at the Cascades of the Columbia. It is a triple-peaked mass of dark brown basalt, six or eight miles in length where it fronts the river, and rises to height almost two thousand feet above the water.

That it is in motion is the last thought which would likely to suggest itself to the mind of any one passing, yet it is an established fact that this entire mountain is moving slowly but steadily down the river, as if it had a deliberate purpose some time in the future to dam the Columbia and form a great lake from the Cascades to the Dalles. The Indian traditions indicate immense movements of the mountains hereabouts long before white men came to Oregon, and the early settlers, immigrants, many of them from New England, gave the above described mountainous ridge the name of "traveling mountain" or "sliding mountain."

In its forward and downward movement the forest along the base of the base of the river have become submerged in the river. Large tree stumps can be seen standing deep in the water on this shore. The railway engineers and the trackmen find that the line of the railway which skirts the foot of the mountain is being continually forced out of place. At certain points the roadbed and rails have been pushed eight or ten feet out of line in the course of a few years.

## A MYSTERIOUS AFFAIR AT CLAPHAM, ENGLAND.

An extraordinary occurrence (a correspondent says) is causing much excitement in the neighborhood of Hafer road, Clapham Common, where the windows and conservatory of the house of Mr. Piddock, a gentleman of private means, have been wrecked in a most mysterious fashion. The house is situated in Hafer road, and bounded on the back and side by Limburg road and Hattersea-rise respectively. The attack on the premises began about eight o'clock Monday evening, when a stone was hurled from some undiscoverable quarter, through the conservatory into the dining room, which it alighted. The stone, which weighed over a pound, was followed by four others in rapid succession. Mr. Piddock and his servants endeavored to discover whence the missiles were hurled, but in vain, inquiries were made at all the houses which overlooked the premises, but to no purpose. In about an hour afterwards the stone-throwing was renewed with more vigorously, the continued crashing causing great excitement in the vicinity. The police, who had been communicated with, could not detect whence the stones came. This state of affairs was continued with short intervals up to 1.30 Tuesday morning. Mr. Piddock and his family were in great distress, as Miss Piddock was all this time lying in a dying state in a bedroom on an upper floor. All day on Tuesday the police had the matter in hand, but failed to trace the perpetrators of the outrage. About three o'clock in the afternoon the stone throwing recommenced, and by six o'clock the conservatory was completely wrecked, and many of the windows were broken. Again every effort was made to discover the miscreants, but without result. The stones kept coming in, sometimes five or six in succession, and then single stones at intervals of from half an hour to an hour and a half.—St. James' Gazette.

## Written for The Better Way.

## MASONIC SPIRITS.

BY L. O. EDISON.

Permit me, through the columns of your valuable paper, to give to its readers the result of a series of seances given by C. E. Winans, of Edinburgh, Ind., at the residence of L. O. Edison, Hartford City, Ind., witnessed by eight intelligent citizens of said city. The medium being under the strictest test conditions, as being sewed to the chairs, hands filled with oat meal, feet bared and placed in a bowl of flour, with no out or inlet except by the room in which the guests were seated. A music box was placed near the aperture of the heavy damask portiers, separating the medium and audience. The German control Fritz, briefly stated the medium's different phases, which are materialization, personation, trance figuration, etc., after which the audience sang the old familiar "Sweet By and Bye," bringing forth the desired results, for soon we were greeted with loving words and familiar faces and forms of our friends of the past.

The first to bring greeting was an aged relative, who came to one of the sitters leading him from the circle to a chair near the aperture at the curtain, where he was greeted by other spirit friends, holding a lengthy conversation with each other. Two forms frequently appearing side by side and at either side of the curtain. Little children came to their parents' laps audibly, Papa or Mamma. One form came in the full dress of a Knight Templar, giving the signs and grips only known to the Order, which were eagerly and readily responded to by the gentlemen of the circle. Also a lovely female came wearing the insignia of Daughters of Rebecca, the medium not being a member of any secret organization dispelled all thoughts of its being he. Others came who made the most beautiful lacy-like fabric by manipulating the carpet, dematerializing the same in view of all. One stood in the circle singing Beulah Land, another kept the music box in running order, making in all thirty full materialized forms in one evening's seance. Then came the crowning feature of the evening. A sister to our hostess who had long since passed over, came into the circle greeting each with a hearty grasp of the hand and a good evening, finally seated herself on the sofa by our host saying, "Would you like to see me go out doors," to which we responded "Yes." She passed into an adjoining room, unlocked a screen door, walked across a porch, down a board walk fifty feet from the medium and under the ray of a full moon plucked some flowers, returned to the circle, presented the flowers to the ladies present, thus proving beyond a doubt the beautiful truth of spirit return.

I could write columns on the evidence of spirit return as demonstrated through the mediumship of C. E. Winans, during this, his third, visit to our city, but fearing to trespass on your forbearance will desist for this time.

## REMARKABLE MANIFESTATIONS IN A FAMILY.

At a spiritual meeting in Huddersfield, Eng., a gentleman in the audience asked to be allowed a few words. He went on the platform, and said he had read all the Spiritual literature for years past; he had admired its philosophy, but been puzzled about its phenomena; had attended its meetings, but received nothing of a satisfactory character; had been for a long time in possession of a planchette, but instead of anything sensible or of a satisfactory character he had simply become more puzzled; until a few weeks back, his daughter who was resident in one of our northern watering places, came on a visit, bringing a friend with her. On this occasion, when the daughter and her friend laid their hands on the planchette, messages were written that quite surprised them, neither of the ladies knowing anything of Spiritualism.

Once they were promised direct writing if they would leave a blank sheet through the night in a certain place. This they did, and being suspicious took the key out of the room into their own bedroom, which they locked, and when morning arrived and the key was wanted it had disappeared, and very much to the gentleman's annoyance he had to leave for business without several articles he would require during the day. He said if this was the trick of spirits, I am not at all thankful for their attentions. The ladies were as much annoyed as he was, that they could not get into the room, but during the day one of them put her hands on the planchette, and was told that the other one had touched the key. Away she went up to the gentleman's bedroom, and found the lady engaged in putting things straight, but knew nothing of the key; but on turning over the bed found it between the bed and the mattress. They immediately went to the room, and found the promised writing, with quite modified the feelings of all parties. The ladies soon afterwards returned to their home in the north.

The gentleman proceeded to say that he had that day, June 30, received a letter from his daughter, saying that the previous Saturday they had been promised through the planchette, that the spirits would bring them a flower on the Sabbath. Their expectation was great when part of the day had gone they began to be doubtful, and putting their hands on the planchette again, they were told it was on

a chair. Turning round they found, as stated, a beautiful fresh full-blown pink, as if it had just been plucked. Their astonishment can be better imagined than described; and following the general principle, the more you get the more you desire, they appealed to planchette again, asking if they could not have another to keep it company. The answer was, We will try. So on retiring to rest at night they left the little flower in a glass on the dressing table, and when morning arrived, there in the glass, along side the flower, was a fine piece of some foreign grass. Both were sent along with the letter to the gentleman, also the paper on which was the planchette writing, and which were shown to the whole audience.

Thus came evidence from an unexpected quarter, at an unexpected time, to one who for years had earnestly sought, but sought in vain, for some definite proof of spirit power and presence. This came as a fitting conclusion to our Flower Services, for while we with our spirit friends were busy about flowers in Huddersfield, their spirit friends were working 60 miles away, giving them proofs of their presence by bringing flowers from God's eternal garden. The above are facts that require no comment, but which I trust will encourage the doubting one to persevere, and victory and satisfaction are certain. That it may be so is the wish of yours in the cause of truth and progress.—Medium and Daybreak.

## TORTURED BY A SPECTRAL HAND.

The family of E. Redding, of this place, is being subject to a singular persecution from a phantom visitor, taking the form of a bloody hand, which reveals itself to them at all times and places. It appeared first about a month ago, when seated at the breakfast table, they saw the hand turn the knob of the front door, opening it. It then approached each of them, and gave them a friendly greeting by the way of tapping them on the cheek. As may be imagined this familiarity on the part of a hand without the body, and from which the blood was dripping at the stump of wrist, so frightened Mrs. Redding that she fainted. Miss Redding was prostrated for days and little Joe Redding was threatened with convulsions. But since then, so frequent have the visits of the spectral hand become that while still very much annoyed and worried over it they have ceased to feel any great terror of it.

After its first visit it next was seen scrawling in blood some unintelligible marks on the wall, which are still to be seen. The hand appears to have been severed a few inches below the wrist by a sudden and unskillful blow, which left the flesh mangled and hanging in shreds.

Why this family in particular should have been selected for it to tease and persecute is not to be explained by any event of circumstance in their history. At least, such is the statement of Mr. Redding, who seems much perplexed by the singular specter's preference for them, which threatens to destroy the peace of the household.

The hand meddles in every thing, from the bread-making into which it will very inconsiderately plunge itself and spoil completely by the blood which drops from it, to the piano-playing of Miss Redding, which it frequently interrupts by banging on the keys, and sometimes as if displeased by her efforts, will slam the lid of the instrument down and hold it. The members of the family are often awakened during the night by the touch of its icy fingers on their faces, clapping their throats and tugging at their feet, though it never assails them rudely, with the exception of little May Redding, age 10 years, to whom it seems to have taken a violent dislike. It torments this child by jerking her about the hair, slapping her cheeks and tripping her up. It has a spite also against Bruno, the dog, whose tail and ears it tweaks, and sometimes belabors it with all its might, causing the animal to run wildly about seeking some refuge from its persecutor, which it can not, however, escape from until the hand is itself tired of the sport.

These manipulations stopped entirely for some days, and the family began to hope that they had ceased for good, when the hand again returned and insisted on giving each of them a hearty shake. Since then hardly an hour has passed but that it appeared to one or the other, though seldom to more than one at a time. Hundreds have called on the Reddings and seen the antics of the hand, to which they can testify. The blood which drips from the hand has been examined under the microscope of Dr. Elliott who pronounces it to be beyond a doubt real human blood. The hand appears to be that of a woman or young boy, being small and slender, with pretty, tapering fingers, one of which can be seen the mark left by a ring. If there is any fraud about the matter it is one of the most remarkable and ingenious that could possibly be devised.—De Wittville (N. Y.) Cor. Globe-Democrat.

"What do you think of the clothing trade?" said the tramp to the scarecrow, after swapping hats with him. "I like it better than I do the stationary business," answered the scarecrow.—Puck.

Hope and fear are affections; are forms of affection, the strength of which potentially modifies the acts of human beings.—Reconstructor.

## A SEANCE WITH MISS LIZZIE BANGS.

To the Editor of The Better Way.

If you will kindly allow me the use of the columns of your valuable paper, I will recount in detail some manifestations which occurred in the presence of Miss Bangs, and some 15 or 16 ladies and gentlemen, all strangers to me except one a friend who accompanied me. It was in June of the present year I visited Chicago, for the purpose of seeing or communicating with a very dear sister, who had perished on the Prairie of Colorado on the 24th day of April. I therefore attended a seance at Miss Bangs for the purpose of seeing and talking with her personally if I could. Well soon after the seance was opened, my sister came and called me by name and said she was glad to see me, and also glad to have such a grand opportunity to converse with me. We shook hands and kissed each other at meeting and again at parting. Every one in the room saw and heard her as well as I. After she disappeared several other spirit forms walked out of the cabinet at one time. Miss Bangs the medium and four others were standing in plain sight, and one lady stepped to the piano and played for her friend. If I mistake not it was her mother who requested her to play. One gentleman talked with many in the room; he also talked with me notwithstanding I was a perfect stranger to him, never having met him in earth life. A Mrs. Turner, if I remember the name correctly, came and had a long talk with her husband. Mrs. Turner dematerialized in presence of the whole audience for my benefit, by request of her husband as he had the impression that that was the first materialization I had ever attended. As it was—the first I had ever seen in that way.

But strange as it may seem, in the year of 1842, being then a child, I saw a lady who had been dead as the world terms it about six or eight months. She came in the room where her child, about the same age of myself, was playing and I called my mother to come and entertain her. She staid several moments and disappeared; I did not know where she went to. She did not go through any door. Since then I have seen many departed spirits. My father came to me before I had heard of his death; then again afterwards and talked with me. My pathway has been brightened by Spiritualism and I received many encouragements notwithstanding some mistakes. I often think the mistakes are all on our own side by not understanding the philosophy intelligently.

Respectfully, N. C. WARD.

## OUR NATAL DAY.

To the Editor of The Better Way.

Now, in these degenerate days, when skeptics swarm and one's dearest beliefs are assailed, and even among our rock-bedded Presbyterian neighbors the delightful and beautiful doctrine of "infant damnation" is likely to be relegated to the lumber room, allow me to raise the question of an anniversary of Modern Spiritualism. You know Christmas is Christ's birthday, for the same power that created Christ proclaimed his birthday—the Bishop of Rome, or as now known, the Pope. Christ has been an idea of slow creation. His birthday was not fixed until between four and five hundred years after the idea of a Christ took shape.

Now, as to the anniversary of Modern Spiritualism. Will it not be well for Spiritualists to study the subject a little? I think if a little investigation is made it will be found that Modern Spiritualism is older than the manifestations at Hydesville, N. Y., or the Rochester rappings. I know the Shakers had these manifestations among them several years before 1848. I don't know just the manner of the manifestations, but I know that there was the speaking and writing phenomena. I don't think there was any kind of materialization, but there was a good deal of clairvoyant manifestations.

Now, any one curious in this matter, and wishing to be accurate in statement, can get a full history of these manifestations from an old man now living at Union Village, Warren Co., O., or White Water Village, Hamilton Co., O. I don't see why some Shaker, knowing the facts I speak of, does not write them up accurately or procure their writing for the information of the public. I know Oliver Hampton or Charles Clapp, of Union Village, could write them and make a good pamphlet of them. THE BETTER WAY could fill two or three columns of the paper for several issues with a report of well authenticated phenomena before the '48 manifestations.

Now, since C. Columbus, Esq., is having to take a back seat as a discoverer, and J. Christ even is being dethroned by some of his adherents, will not some hardy son of a Spiritualist go forth as a crusader in search of truth?

Yours truly, AN ICONOCLAST.  
[Modern Spiritualism is rightly dated, as it refers to the modern and practical intercommunication with spirits. Spiritualism per se cannot be dated for this planet until we obtain authentic record of the first spiritual manifestation, and that is out of the question just now or under present circumstances. Psychometry may reveal it some day.—En.]

There is an almost solid mountain of iron in Tulare county, California.

## BRONCHITIS

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## TYRANNY vs. CONSCIENTIOUSNESS.

There is as much tyranny practiced to-day as there ever was. This, like many other abominations of past ages, has passed from public into private life. And though still practiced publicly in other forms, it has taken such subtle forms in private—individual life, that it is often difficult to cognize any relationship with its past condition. But it exists, and is one of the same branch nevertheless. The tyranny of to-day stands in the same relation to that of the past as tipping stands to bribery—one an evolution of the other.

To begin: it is an effect of selfishness, though in many instances unconsciously (unwittingly) committed. A father will tyrannize over his children, causing them to have a fear or dread instead of love for him. This is a form that many do not see because they think they have a right to demand respect from their children through this means. Like attracts like; i. e., love begets love and the cause which produces fear—being selfishness or the opposite of love—produces a selfish regard in children for their parents—a regard or respect which is more or less accompanied by ill-will or ill-feeling because it has been forced by a lack of conscientiousness on part of the parent in question. The effects of this in after life is self-evident. At first such children—boys who have been tyrannized over by their father, and girls who have been thus treated by their mother—develop a desire to get away from home. The first named by going on wild-goose chases, as it were, and often have to return humiliated, and the other by seeking matrimony under any conditions and meeting with a similar fate—the innate aim of both being to find love, sympathy, or anything that will give momentary heart's ease, comfort or soul gratification of some kind. Had they received this at home, where it is supposed to be dominant, the boys would have listened to their father's advice and probably procured employment in their native heath, thus laying the foundation in the offset for a prosperous future, while the girls would have preferred home to society and made better matches in the end. In both cases the old adage "a rolling stone gathers no moss" might be applied in some way.

But under the rule of tyranny all this is changed. Harsh treatment, if but in the form of fault finding or scolding so-called, we will not take into consideration here. That already belongs to the lower strata of human society. But their is a form of tyranny that is accompanied by etiquette, we may say, in which not even the voice is raised beyond its ordinary pitch, or inelegant terms of any kind are used. It has simply a sternness on its face, accompanied by a rigid discipline in carrying out its wishes, desires, demands. Mothers, who are thus constituted, have been regarded in the past as exemplary matrons. Fathers of this category as being "strict" with their children and spoken of in praise. It may be still regarded as praiseworthy, but is it? Is it love? Do not children crave more for the gentle, the amiable, the affectionate, the sympathetic, the conscientious? Do not boys and girls as they near maturity, feel an individuality rising within themselves that craves companionship rather than dictatorship from their parents? Do we not all feel the desire for one's friendship rather than one's authority exercised over us, in whatever condition or position we may find ourselves? Would it not be better for all those in authority to gain the love or good feeling of those in their employ, or under their guardianship, than simply their cold obedience?

Authority can command nothing more than what is strictly due for value received. Companionship, or, at least, a sense of consideration accompanying authority, always obtains more than what is

asked for. Every mortal is sensitive or intuitive enough to feel this; and however much worldly consideration is shown, we can never gain the love of others except we extend it in some way from our interior nature. Conscientiousness—placing ourselves temporarily in another's situation—is the quality needed to overcome the tyranny we all are more or less unwittingly exercising over those in our power. One over his family; another over his employees; and both of these having it exercised over them by nature in proportion to extending it. Of the latter we are not always aware—attributing our troubles and aggravations to accidents and environments. But law or nature requires harmony in all life conditions, and harmony in nature is what love is in man. As we lack consideration for others, we are in discord with nature, and the latter acts on us pleasantly or unpleasantly in comparison to our accord or discord with it. There is no intelligence in nature needed for this—supposing that we will not accredit nature (God) with being intelligent. But it acts though it were intelligent, nevertheless. And he who believes he can outwit nature, dwells in darkness. Psychometry has revealed to us that nature is all sense, and that that which we feel as pain, disturbance, restlessness, melancholy, discontent, etc., are the effects of nature acting on us for causes implanted by ourselves. Do right, be conscientiousness, and nature will treat you gently. Do wrong, be tyrannical, and nature will treat you ungenially—one producing cheerfulness and boyancy; the other gloom, oppression, pain and sadness.

THOU ART GREATER THAN I.  
Could our mediums but see this in one another; feel this one for the other; acknowledge this of each other, how much greater all would be in reality—in fact.

What is true greatness in this world but genius accompanied by modesty? Those who see only themselves reflected in the mirror of life, see but very little—but an atom of infinity. Those who only see greatness in themselves see still less, for it is equal to an endeavor to hide ourselves from the sight of men—self-love overshadowing one's talents, and without these in sight man is overlooked in the great whirl of human affairs. To feel one's greatness over that of others is to shut out the admiration and with it the attending pleasing influences of the spirit world—this leaving the soul void of that which cheers it up and makes it happy. And those who cannot acknowledge others greater than they, are in a sad plight, indeed, for they have reached the summit of their passion for human glorification, and with it a localized hell of misery, discontent and frequently bad health, physically—extreme self-love producing negativity of spirit and causing general inactivity of the physical functions with results detrimental to physical health.

Jealousy does not trouble those who acknowledge themselves inferior to their brethren in the cause, for the incentive—selfishness—is lacking to produce this emotion, this truthfully named green-eyed monster. Envy is the silent tongue of jealousy. She is not so demonstrative, but like a canker worm eats into the soul of the possessor; and while she may at times bestow a little praise on a fellow worker, it is with an effort and sparingly given, fearing that it might possibly serve as a recommendation for the other's elevation. No fear, an influence with a "string tied to it" is not far reaching; and besides, one who deserves the world's approbation, does not need that of a little soul cramped by envy. Even jealousy, as zealous as it may be in its effort to crowd out or defame a fellow mortal, is but short lived, reaching the end of its own rope finally and often succeeding in elevating the one aimed at—especially if that one has been passive during the interval and refrained from returning evil for evil.

Evil must succumb to good like mist before the sun, fading away like darkness in the light and leaving the injured one in the light while the defamer is swallowed up in a mist of his own creation from which he can only arise as he sees, feels and acknowledges his own inferiority, and says to his fellow man "Thou art greater than I!"

## BREAK AWAY FROM THE OLD.

At a recent farmers' meeting in Indiana a number of Republicans refused to recognize the president of the society because he was a Democrat. The consequence was that the meeting had to adjourn without carrying out the design for which it was convened.

As long as sectional feeling is so strong it is useless to make an attempt to organize an independent party, and such had better return to their old mother Rep. or Dem. and remain there until they have outgrown their political swaddling clothes—have learned that there is something higher needed in politics than sectional feeling to begin with. Those who cannot forget that they have been Democrats or Republicans had better stay at home by the fireside; they belong to the old fogies and grannies like the dyed-in-the-wool orthodox Christians. Such are not the kind of patriots that are wanted to lead the people out of their trouble to a better condition of affairs.

People who cannot forget their past political creeds and in consequence still exhibit animosity towards those of an opposite belief, have also partizanship

enough left to betray a new party into the hands of one of the old ones. Beware of such. A new party, though it be made up from the elements of the old parties, must forget the past or what they have been. It can no more be successful as a hybrid measure than Spiritualism can be if allied to the orthodox church on one hand with the atonement doctrine thrown in, or radicalism on the other with the phenomena thrown out.

Let the new party, whatever its name, stand on its own foundation—its own principles; and let those be so far above all others of the past, that every member must naturally forget that he ever was a Democrat or a Republican. But as long as they have nothing better to offer than the present, let them keep out of the newspapers and not make themselves odious to the public in their incipency. In the meantime let them outgrow partizan feelings and dead issues, just as the orthodox churchman has to outgrow superstition and dogma before he can accept new ideas or comprehend new issues. When the right chord is thus touched it will be universally responded to.

## AS WE SOW WE SHALL REAP.

Wasted energy or life substances through the medium of excess or lust return to the general fund of universal life or over-soul so-called, and the being who wastes, impoverishes his spirit body as well as weakening or diseasing the physical. The soul or spiritual energy needed to bear up against the suffering which this causes replenishes the loss to the extent that man is enabled to hold himself in the body. If death so-called overtakes him in the struggle or before he has been restored to health (if but for a short while before death) he becomes a weak spirit—earthbound and endeavors to draw vitality from mortals by obsessing them—being attracted to those who have the same passions or habits. All vitality and energy therefore saved by leading a temperate life in the body, passes over into the spirit body, and is that much to man's credit in the next life—making him vigorous and active or strong as a spirit, and in comparison to this he will be free to roam where he pleases, and happy, of course. Spirits who wander in darkness are mostly of the first named order and may attribute their condition to their own past follies, while those of an opposite nature may thank themselves for what they have reaped. Man therefore is the arbiter of his own misery or happiness in the future life.

## INDEPENDENTS, WATCH!

From newspaper hints it appears that the President and Senator Quay with those who sympathize with the latter and other such bright lights in the administration party are inclined to part company. Whether this means that an anti-administration party with more liberal views and higher and truer republican ideas is to spring out of the old, or a coalition of this wing with the Democratic party for the next campaign is contemplated, must be seen. It is at all events a significant stir that points to a big change in the politics of the country. It would be wise for our independent political agitators to watch this movement and see how it will fit into their program. It might prove to their advantage to make some sort of concession that will afford them recognition if not yet strong enough to go it alone. However, vigilance is not out of place just now.

As long as Christians do not uphold the principles of their religion by laying aside prejudice for other issues, they are not true representatives of their belief, of which charity is an important stay. As long as Spiritualists do not uphold their principles, of which liberality is one of the main pillars and lay aside their prejudices against Christianity, they are not true representatives of Spiritualism. Finding fault with Christianity is not teaching what Spiritualism is, and to lay aside charity in order to hate Spiritualism is not Christian doctrine. Both of such are materialists, for prejudice, unliberality and hatred belong to matter—not to the spiritual of existence.

All the palaver about organization does not organize. The question is simply, can it be done, and if so, why is it not done? Local organization is already effectuated and is doing its good work everywhere. But general organization has as yet proven a failure. When the right chord is touched; i. e., when the spirit world gives the incentive, it will undoubtedly be accomplished without much trouble. Will it be public or private, is the question. The latter seems to us, would be more in accord with the phenomena—the foundation of Spiritualism. As the cause so the effect.

Some say, give blow for blow. So do we, but wait until you are struck. At the same time we do not propose to take up other peoples' quarrels and take the blows which are intended for those who provoked the enemy into striking. We invite upon ourselves just what we give. A peaceful attitude and charitable feelings attract their like. So nature operates.

If you hate an evil be careful not to hate the individual in whom it exists also; for nature did not intend you to exercise your intelligence that way.

## THE RIGHT SPIRIT.

Lyman Kellogg, a subscriber, writes: "Dear Sir—Enclosed find two dollars for which please send me THE BETTER WAY another year. I am not able to read much on account of bad eyes, but I can let those that are not able to take it have it to read so that it will help the cause along."

While Congress is attending to the Louisiana lottery it should not forget to put a veto on the wheat lotteries in which speculators are allowed to rob the people in a similar way. If the poor man shall not be allowed to speculate by spending a few dollars for a lottery ticket, the wealthy merchant ought not be allowed to speculate by cornering the wheat and then raising the price on it for which the poor man has to pay.

The indiscriminate use of peoples' names in newspaper criticism has been the cause of much discord and trouble to both publishers and correspondents—the latter often forgetting that the former too are entitled to a reply and can reply, and thus thoughtlessly rush into dangers or into places where angels even fear to tread. A hint to the wise is sufficient.

False manifestations sustain the same relation to true Spiritualism that counterfeit money does to true coin. Did you ever know a person so silly as to refuse to accept genuine money because there are counterfeiters in the world? Yet many persons sustain just such relation to spiritual manifestations.—Reconstructor

The more parties we have represented in Congress the better. For a majority is always needed to carry a measure, and in making concessions one to the other for each other's aid, the people get the benefit.

## PERSONALS AND LOCALS.

Mrs. Colby Luther will greet the Spiritualists of Cincinnati, on Sunday morning, September 7th, at G. A. R. Hall, the meeting place of the Union Society of Spiritualists. A large attendance is already promised.

The Spiritual Register of England asserts that Count Tolstoi is a Spiritualist.

The American Health College at Fairmount, this city, commences its fall sessions on the 10th of September and its alumni meets the day before to celebrate the seventieth birthday of the founder of Vitapathy.

Rev. Moses Hull lectures in Indianapolis during September.

People should not forget that journalists who are proscribed to tell the good of a man against whom as much evil can be told, is generally impelled to give both sides of the story under such conditions. Silence should be preferred under the circumstances.

B. P.—We have no objections to your telling all you know. It may prove of interest or value to somebody—even to that interview.

Mrs. J. E. Garrett, of San Diego, Cal., if attracting much attention as a fine medium for slate writing and clairvoyance. She is a mother of three children, the youngest of which is not yet two years old.

San Francisco has half-a-dozen spiritual meetings running every Sunday despite it being summer.

E. R.—Yours will appear some time next month.

H. B. Allen is giving seances for physical manifestations in Summerland, Cal.

The Reconstructor of our Spiritualist colony, Summerland, has the true ring of a Spiritualist paper throughout, and we hope it will rise with the colony where it is at home.

Prof. H. H. Kenyon, author of "Beyond" has passed to the beyond. He was an untiring worker in the spiritualistic cause and has been for forty years. He will be missed from the earthly plane where he was best known, but his spirit will still manifest instead. There is no death in the beyond, and he will now realize what he was once inspired to write.

Dr. F. H. Roscoe may be addressed at 430 Broad street, Providence, R. I.

Dr. J. B. Campbell, the founder of Vitapathy, will celebrate his 70th birthday on the 9th of September next. At the same time the 20th year of the Vitapathic System will be commemorated at the American Health College, Fairmount, Cincinnati. All graduates and students and friends of Vitapathy are invited to participate in the event. We congratulate Dr. Campbell and hope he may be able to add another score to his numbers.

The Golden Gate writes: Read the advertisement of that grand old pioneer and fellow laborer, the Banner of Light. It you can't afford but one Spiritualist paper, take the Banner. We will manage to pull along some way.

Very generous of the Golden Gate. We would be rather inclined to say, take THE BETTER WAY first and some other fellow next. But Bro. Owen is nearer the "Golden Gate" than we, and can afford to be generous. He longs for the spiritual. We still need the material. Therefore please remit.

Mr. P. H. Conant, of Smithland, Ky., passed to spirit life on July 13th in his 82d year.

Mrs. G. W. Martin, of Boston, passed to spirit life on the 2d inst.

The Zion Day Star of Corry, Pa., G. F. Lewis, Editor, has removed to Lily Dale, N. Y.

The Queen City Park camp meeting, Vt., will continue to Sept. 14th; Parkland, Pa., to Sept. 12th, and Niantic, Ct., to Sept. 10th. The rest close with this month.

A two days Spiritualist meeting of importance will take place at Lima, Payette, Co., Iowa, during the latter part of this month.

We feel sorry that we have been compelled to leave out some of our correspondence this week and carve unimportant matter out of others. It is as much an impossibility to crowd six columns of matter into four, as it is to crowd a number six foot into a number four shoe. Our friends must be liberal with us as we are trying to be with everybody else. All will see the light eventually, and matters that are for the future can be repeated in other communications.

## NEWS ITEMS.

The Bakers of Berlin, Germany, are instituting a strike.

Mrs. Vanderbilt of N. Y., has had a \$20,000 bath tub put up in her private residence for her own use.

The porter of a train was arrested at Pendleton, Oregon, the other day for robbing a Chinese passenger of \$250.

30 violent deaths took place in Chicago week before last. Among the causes were the bullet, fire, stabs, drowning and street car accidents.

On the night of the 9th a meeting of the Young People's Literary Society of the Grand avenue Methodist church, Kansas City, broke up in a free fight.

Rev. W. H. Boone, a colored preacher of Gordon county, Ga., put rat poison in the food of a family, of ten, to get possession of their crops. Three are dead.

W. S. Williams, of Cherokee County, Alabama, is the father of twenty-eight children, the eldest of whom is forty-nine years old and the youngest six. Mr. Williams is in his seventieth year and is still hale and vigorous.

The Russian minister of the interior has ordered the local authorities to prevent foreign missionaries from carrying on their religious propaganda among the Jews to the detriment of the exclusive right of conversion possessed by the Orthodox church.

The body of the queen of Corea, who died June 4, is still kept in brine, the process of embalming being unknown to the people of that far-off land. The body will be kept four or five months, according to the custom of the country, and then interred with much pomp and ceremony.

The Chicago Herald, under the head of "Spiritism to become a National Issue" says Spiritualists are organizing to take a hand in the next presidential election and regard the movement not without gravity. It wouldn't be a bad idea. If we cannot organize on spiritual principles, let it be on political ones—or secretly.

San Salvador has beat Guatemala in six engagements. The latter, it is said provoked the war with the design to take possession of Salvador, and then extend her despotic sway over Central America. Nicaragua, Costa Rica, and Salvador were aiming to model their republics after the United States, and dislike Guatemalan despotism.

Two colored churches in Toronto, Can., the African Episcopal Methodist church of the United States and the British Methodist Episcopal church of Canada, are struggling over the possession of a church building. One party arrives early and bars and bolts the doors and windows, when the other party arrives and smashing them in, enters and joins in the services.

The national silver committee, which has maintained several active representatives in Washington during the winter, is preparing to open a vigorous canvass for control of the next House of Representatives in the interest of free and unlimited coinage of silver. Its president, Gen. Warner, of Ohio, has issued a call for the committee to meet in Washington on Sep. 1.

Judge Elliott of the Indiana supreme court, an eminent Republican, at a late Bar Association meeting said that the United States Supreme Court "has carried the doctrine of central power to the utmost verge of safety. The decision of the Court in the original package case," he said, "is a strong, and with profound deference I suggest, a dangerous assertion of central power."

Benjamin R. Tucker, who has leaped into fame as the translator and publisher of Tolstoi's "Kreutzer Sonata," is an anarchist of the most advanced kind. He is the mildest-mannered man in the world—doesn't look as if he would hurt a fly; but his writings are lurid, and he advocates, as the only means of saving the world, the complete demolition of all existing institutions.

The Spiritual Alliance and Liberals of St. Paul, Minnesota, have issued a vigorous arraignment of the Judges who denied Dr. Walter E. Reid the right to prove his innocence of fraud by demonstrating his ability to read sealed letters in open court, and demands that they be removed from the bench they have dishonored. They also urge all liberal and

fair-minded persons to lay aside all differences and unite in petitions to the President of the United States to remove the pardoning power and restore to Reid the liberty of which he is now unlawfully deprived.—Golden Gate.

The Farmer's Alliance of the United States claim a membership of 1,000,000 souls. It is an organization that upholds the constitution. No persons unqualified are eligible for membership. Women are admitted as well as men, and it also includes mechanics, country physicians, country preachers, farm laborers, country school teachers; while bankers, merchants, city physicians, lawyers, grain or produce buyers, peddlers, canvassers, livery stable keepers, saloonkeepers, land and book agents, gamblers, men, gamblers, atheists and agnostics are not eligible. Nor can a farmer be admitted who is engaged in one of the named occupations besides farming. And all must believe in the existence of a supreme being who rules and governs the universe. The objects of the alliance are: To labor for the government in a non-partizan spirit; to demand equal rights for all; to develop better state mentally, morally, socially and financially; to exercise benevolence and charity among its members; to subside sectionalism throughout the land. It also favors free coinage, national headquarters are at Washington, and L. L. Polk is president; Turner, secretary; and C. W. chairman of the executive board.

## LITERARY.

Aryan Sun Myths, The Origin of Religions, By Sarah E. Titcomb, Author of "Early New England People," with introduction by Charles Morris, Editor of "The Aryan Race." Estes and Lauriat, Boston, Mass. Price \$1.50.—In the preface the author says, "The attention of the writer having been called to the fact that all Indo-Germanic nations worshipped crucified Saviours, an investigation of the subject was made. Overwhelming proof was obtained that the sun-myths of the ancient Aryans were the origin of the religions in all of the countries which were peopled by the Aryans. The Saviours worshipped in these lands are personifications of the Sun, the chief god of the Aryans. The Pagan nations worshipped a crucified man, was admitted by the Father of the early Christian Church."—In the appendix is an explanation of the fable in which the sun is worshipped under the name of Christ; the legendary life of Buddha and its relation to the Indian religion; Buddha as a reformer; the Persian account of the fall of man; and an explanation of the Heracleid, or of the sacred poem on the twelve months and of the sun, worshipped under the name of the Hercules.

The Polytechnic is the name of a new magazine to be published in Chicago, the initial number of which will be issued next month. The first number will be largely descriptive of the work of the Institute, especially its Technical Schools, a peculiar feature of which is that students may earn their expenses while in attendance, and can learn almost any trade. Published at the S. E. Corner Madison Street and Fifth Ave., Chicago, Ill. Sample copy, 10 cents.

La Verite—Journal spiritiste, écrit en français et en espagnol, paraissant le 1er, 10 et 20 de chaque mois, destiné à la propagande de la philosophie spiritiste.—Compte-rendu des phenomenes. Directeur-Administrateur: P. Rastoul. Bureau: 1867 Estados Unidos. Buenos Aires. Abonnement Un An \$4.—3 Mois 1.00.

Knowledge, a weekly encyclopedia. Sample copies 5 cents. Address: Carrington, Cox & Co., 75 Whitehall st., Atlanta, Ga., and J. B. Allen, 393 Pearl street, N. Y.

Spiritualistische Blätter. Herausgegeben von Dr. B. Cyriax zu Berlin, S. W. Notiz str., 26. Wochenblatt \$2 pro Jahr. \$1.00 halb Jahr.

Psychometry or Soul Measurement, by Mrs. L. A. Coffin, Box 25, Onset, Mass., has been reduced from 15 to 10 cents per copy.

## Healed by the Written Thought.

It is apparently a startling thing that a paper will heal the sick, but we have the testimony of quite a number that the holding of this paper in the hands has had the effect of a mental treatment. But not only have we this testimony for this paper, but it is quite common among the metaphysical journals of the day. Yet why should we marvel when we know that psychic emanations are universal, and that everything we touch either mentally or physically absorbs from us an ethereal essence which forms a link between us and those who come in contact with it? This is especially so with the emanations of the good which is all pervading, and which awakens its counterpart in those who come into harmony with it.—Christian Science Thought. [The same thing has been said of Light. It carries a healing quality.]

STATE OF OHIO, CITY OF TOLEDO, ss.  
I, LUCAS CROFT, County Clerk, do hereby certify that FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CATARRH CURE, as cured by the use of HALEN CATARRH CURE, published by FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 20th day of December, A. D. 1890.  
A. W. GLASSON, Notary Public.  
Halen's Catarrh Cure is taken internally and acts directly on the blood and mucous surface of the system. Send for testimonials, free.  
Prepared by F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75 cents.







## WILL BELLAMY'S DREAM, ETC.

Concluded from Page 1.

cern the true method of solving the problem of the hour. If man's lower passions are appealed to by scheming demagogues, what possible reform can follow the excitement of the pugilistic element in man? Nihilists and anarchists often have far more right on their side than is on the other, but their methods are false, their policy is therefore suicidal. How can atheism, materialism or pessimism reform the world when no such system of thought has anything but barren negation to offer? It may be stated that the church has adulterated her bread so that it is now an unwholesome compound, but can persons therefore live on no bread at all? Possibly even stones have been given instead of bread to the famishing masses, but if that be the case, bread is yet the more hungrily demanded. If such views as those put forward in "Looking Backward" be estimated at their true value, it will surely be made plain to all who are really in search of wisdom, that the very basis of society re-organization is the recognized divinity of mankind, not the solitary divinity of the one great teacher whose name alone is the synonym for divinity in Christendom, but the essential uprightness of human nature, for if these truths be not everywhere made plain, what is there to build upon in human nature? St. Anthony's sermon to the fishes, according to the medieval legend, was fruitless of result because his funny audience was composed of creatures who were living according to their inborn instincts; the crab and the carp could not be expected to live on the teachings of the saint because there is a nature led them in a different channel, therefore, though

"Much delighted were they  
Each went his own way."

Now what is the average would-be reformer's real estimate of human nature? That is the important question of questions when the likelihood of the success of his efforts is under consideration. Bellamy credits humanity with sagacity and good feeling. Over and over again the dialogues between Julian West, the hero of the tale, and Doctor, Mrs. and Miss Leete, his kindly entertainers, prove the author's sincere conviction that humanity has evolved through present circumstances of discordant strife to the halcyon days of the future. The gigantic trusts and syndicates of to-day, ever becoming larger and fewer, the tendency of wealth to absolute centralization and all the other discouraging phenomena of the present are assigned their true position as factors in the evolution of a purer and wiser state. Now, there are but two ways of settling present difficulties, and it remains with the people of this land to decide whether the peaceful paths of evolution or the bloody road of revolution shall be traversed in the next half century. Do not stand aside and shirk the issue or refuse to play your part in the impending conflict. Remember every vote counts and what is more, every thought, even though unuttered through the mouth, goes forth as a palpable presence, a living, working reproductive power in the mental atmosphere of the world. Do not, as Spiritualists, leave everything blindly to the unseen forces, realize your own co-partnership with those higher intelligences you so constantly invoke, and whose presence and ministry you declare afford you so much comfort and strength.

The children are here to be educated; how shall they be instructed is the question? Shall they be brought up to regard private, personal belongings as exclusively their own, or shall they be taught to enjoy nothing save as they share it with companions? An unselfish child becomes an unselfish man or woman, and it is the tender twig which can most readily be bent in the right direction, and it is to the influence of home far more than to the church or school that we must look for the proper training of the youthful mind. If competitive strife be encouraged in the nursery, if selfishness be fostered in infants, may it not be hard indeed to uproot the Upas tree after it has been permitted to grow strong and tall. Business does not require that men should violate the Golden Rule, which they declare is the very essence of religion; things sacred and secular are not in the order of nature divided off one from the other by an impassable barrier; to be successful as a man of affairs one need not be heartless.

Let these sentiments be inscribed into the heart and mind of every youth and maiden, and the day will not be long in coming when the alleged miracle of the multiplication of loaves and fishes and the gathering up of twelve baskets full of fragments after a famished multitude have been fully satisfied with food, will receive a practical exemplification in our midst. Let the bread represent all the earth will yield, the fishes all that can be gathered from the ocean; let Jesus stand for the inspired director of man's work, who can point out a way to feed all without stint, and still provide an abundant remainder for all that gratifies the artistic and aesthetic demands of humanity, and the old legend will receive a new interpretation as the ethics of the Sermon on the Mount are recovered from the custody of dogmatic ecclesiasticism

and presented in their fullness as a guide to life and rule of conduct in every practical affair.

We will not undertake to mark out in this discourse the particulars of the new regime, but we do say that "Looking Backward" is an inspired prophecy, and that the keynote to victory of liberty over greed, of humanity over selfishness, has been struck through the agency of the pen of Bellamy, so as to reverberate through the length and breadth of this and other lands, till poverty, disease and warfare shall depart as darkling shades of night before the auroral beams of the new day, when liberty, equality and fraternity shall be vastly more than words in the world's republic.

## Who is this Marvelous Man Dr. A. B. Dobson?

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin County, Minn.  
Dr. A. B. Dobson, Maquoketa, Iowa.

Dear Doctor: Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance, but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

I did not believe in spirits or Spiritualism, but I do now. I am gaining so fast that the neighbors can hardly believe that it is myself.

I have sent you a great many patients and will send many more.

I had twenty calls on Monday to see your picture and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours, HELEN MASON.

See ad. in another column.

## Contributions to the Walter E. Reid Fund.

Money sent to this office for the above purpose will be cheerfully acknowledged.  
Thomas Atkinson, Oxford, Ind. \$ .25

Clinton, Iowa, July 6, 1890.

B. F. Poole—Dear Sir: Your Malted Pebble Spectacle received. I can read or look at a distance as well as I could before my eyesight failed. They are perfect. If I could not get another pair from you like them, \$100.00 would not buy them.

Yours truly,  
MARTHA W. HILLIKER,  
15 Prospect street, Kansas City, Kansas.

## Delphos, Kan.

Sunday, August, 17th.—The morning dawned bright and beautiful, and a spicy, vivifying air permeated the spiritual aura of mother earth. The morning service opened with a circle in which the entire camp participated. Mrs. F. A. Brown, being the principal medium, rendered many tests of convincing worth. She was followed by local mediums who gave convincing evidence of spirit return. As the hour approached for the lecture people thronged the grove till a vast sea of faces gathered around the auditorium. At eleven o'clock, Rev. James De Buchannane, of St. Louis, was introduced by the president and his subject announced. "Our Occupation and Labors in the Spirit World."

Brother De Buchannane is a fluent talker, possessing a fund of knowledge, and his pleasing way of expressing ideas won for him the admiration of the audience. His soul inspiration lifts the man from out the material and carries with a convincing power the truth of immortal light. Brother De Buchannane has won the true spirit love of all who have come to know him. His self-sacrificing selfishness; his willingness to assist in every department to help further the noble cause of Spiritualism, has made for him an immortal name in the hearts of Delphos Spiritualists. We shall, in another letter giving a full and complete account of our meeting, give a more extended notice of Brother De Buchannane's works.

SECRETARY.

## National Camp Meeting.

At Hawk's Grove, one and a half miles east of Watervliet Village, near Chicago and West Michigan Railroad.  
This meeting will be under the management of the Michigan, Ohio and Indiana Spiritual and Religious Camp Meeting Association. We can furnish a good camp outfit.  
Camp opens September 6, 1890, continuing over two Sundays.

PROGRAM.  
Sunday 7, 10, 30 a. m.—Welcome address by B. F. Merrill; 2 p. m., Mrs. Carrie Pirth; 7 p. m., D. M. King.  
Monday 8—Lessons in mediumship.  
Tuesday 9—Mrs. Carrie Pirth and B. F. Merrill.  
Wednesday 10—Campers' day.  
Thursday 11—Mrs. Carrie Pirth and D. M. King.  
Friday 12—Soldiers' day.  
Saturday 13—Dr. George A. Perria and Mrs. Carrie Pirth.  
Sunday 14—Mrs. Carrie Pirth and D. M. King.  
Evening devoted to farewell addresses and social.

It is expected there will be good mediums in attendance, from Cleveland, Chicago, Grand Rapids and other cities.

P. S.—The aims and objects of holding this season is to establish a yearly camp meeting all those interested in this great movement are cordially invited to be present. There will be a small fee charged to defray the expense of the meeting.  
Admission to cents a day; membership tickets 50 cts.  
D. M. King, Sec'y.  
W. B. Wandell, Gen'l Man'gr.

## Boston, Mass.

Frank T. Ripley lectured and gave tests to large audiences at Harris Grove, Chelmsford, Mass., Sundays, August 31 and 10th. His lectures are very fine and his tests were truly wonderful, giving them, as he did, to entire strangers. Mr. Ripley makes a specialty of tests after the lectures.

## PUNCTANT PARAGRAPHS.

The miners of Great Britain are making arrangements to fight for the eight-hour day next winter.

The nizam of Hyderabad recently purchased in Madras a magnificent diamond for 100,000 rupees, known as the Gordon-Orr diamond. It is said to be the purest and most brilliant stone known to connoisseurs.

A happy medium—the summoner of spirits when business is good.—Washington Post. This does not apply to genuine mediums.

Pat who is being lowered into a well—Stop, will ye, Murphy! O want to come up again. Murphy still letting him down—That for! Pat—O'll show ye. Af ye don't stop lettin' me down O'll cut her rope!

## EPITAPH ON A QUACK.

He advertised to cure all ills  
That make us bleed;  
Disease decamped before his pills,  
And life went, too.

The German newspapers report the discovery at Cairo of a Coptic manuscript which throws much new light upon the famous council of Ephesus in 431. The book consists of a series of letters written from Ephesus by Cyril, patriarch of Alexandria, to his legate at the court of Theodosius II. in Constantinople.

An infant grows eight inches during the first year.

## SHE'S ALL RIGHT.

Well, Mrs. Brown, how does your daughter get along on the piano?  
Law sakes, Mrs. Jones! You know I ain't no musician myself, but I did hear her teacher say only yesterday: "Emma, my child, you're quite ten ha's ahead!" so she must be makin' some progress, mustn't she?—Jury.

There are not far from 170 commercial and business colleges in this country, and about 30,000 students.

The Salvation Army has adapted the tune of "Little Annie Rooney" to the work of salvation of sinners. The familiar words of "She's my sweetheart, I'm her beau; she's my Annie, I'm her Joe," have been translated for the purposes of the Army to read:

"He's my Jesus, He's my Lord;  
He's my Saviour, He's my God."

Some people may have an idea that this is a bit sacrilegious, but the Army believes in "anything to save sinners," and so "everything goes."

There are 536 authorized guides in the Alps.

Three asteroids which have been discovered since the first of January, 1890, bring the number of these worldlets that have been identified up to 290. Most of the more recent discoveries seem to have been made by specialists who pursue the search for asteroids as their chief work.

The Louisiana legislature has passed a bill forbidding prize-fighting in the State upon the ground of its immorality.

## A LAW-ABIDING CITIZEN.

Drowning man—Help! I am drowning!  
Stranger on bank hastily divesting himself of his clothes—Horrible! Can you swim?  
Drowning man rising to the surface, and for the last time.—Of course I can. But don't you see that notice on the bridge? Swimming strictly forbidden here.—Dusseldorf Zeitung.

The tongue of the giraffe is nearly a foot and a half long.

A prisoner in the jail at Huntingdon, W. Va., has developed into a remarkable sleeper. He has been there four months, and on no one day in that time has he been awake more than four hours, while he often sleeps three or four days in succession, it being impossible to rouse him. He awakens with a start, looks about wildly for a moment, then he appears to be perfectly at ease. His appetite is good, and he doesn't seem to lose flesh.

## NOT SENTIMENTAL.

Why dost thou gaze so pensively,  
Oh, maiden! o'er the sea?  
Does wonder ship with snowy sails  
A lover bring to thee?

"Why, no," she said; her tones were curt,  
That vessel carries freight,  
And if I'm pensive it's because  
My baggage is so late."—N. Y. Mercury.

One of the most brilliantly colored snakes that exist has just been added to the reptile house at the Zoological Gardens, Philadelphia. It has a black color, with regularly arranged rings of yellow and red, the texture and colors together producing an effect much like that of a strip of freshly cleaned oilcloth. This snake is one of the most venomous, and its bright hues may be regarded as a warning of its dangerous qualities.

About 450 B. C. the Ionians first introduced the present system of writing from left to right. Previous to the above date from right to left prevailed, although the method called "boustrophedon" (that is, alternately from right to left and from left to right) was somewhat extensively practiced. The ancient Hebrew and Greek languages were written from right to left until about 450 B. C., when the form of the Greek letters were changed from the uncial to the cursive, and the manner of writing changed from right to left to left to right.

## HE GOT EVEN.

He—And so your answer is final? You will not be misled?  
She—Yes, absolutely. But, pray, don't go and blow your brains out.  
He—It would be an idle attempt. People say if I had any brains I never would have proposed to you.—Boston Transcript.

Sir Frederick Leighton, the great English artist, claims to have discovered a language derived from English.

A singular occurrence is reported from Tolh-Arad, in Hungary, where an aerolite of eighty pounds' weight is said to have fallen with such force that it opened a spring of water in the earth. As the neighborhood was badly supplied with water, the inhabitants regard the occurrence as providential.

Salesman—I suppose you will allow me to sell Broke, Upp & Co?  
Principal—I'm somewhat afraid of their credit.  
Salesman—But you know they failed about a year ago and settled at ten cents.  
Principal—Is that so? Then they must have money. Tell them all you can.—Jeweler's Circular.

Describing a lady's plants as being the prettiest in the village, the I dropped out while the form was being put to press. The lady's husband has sued for a divorce.

## PURITANICAL NIGHTWITCHEDNESS.

Cigar?—Why, Mr. Bluelight, you are laying in a good stock of cigars to-night—do you expect to go away in the morning?  
Mr. Bluelight—Oh, no, but as there was no religion on that point, our Presbyterian creed does not yet permit us to make purchases on Sunday, so I am compelled to lay in my stock on Saturday.  
Cigarist—I see. Buying cigars on Sunday is considered a worse evil by your church than smoking them.

## MOVEMENTS OF MEDIUMS.

G. W. Kules and wife may be addressed until further notice at 2334 Frankford Ave., Philadelphia, Pa.

Mrs. Carrie C. Van Duzee will accept engagements for the fall season in the West. Address at Geneva, O.

Blaphor A. Beala can be addressed at North Clarendon, Pa., for month of August. Desires engagements for the fall months.

Moses and Mattie E. Hull are open for engagements for grove or camp meetings. Address Chicago Terrace and West Porttenth st., Chicago, Ill.

Rev. James DeBuchannane, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Bonne Terre, Mo.

Moses Hull speaks for the Spiritual Society of Indianapolis during September. September 30th he and Mrs. Hull start for California via the Northern route.

Frank T. Ripley can be engaged for lectures and platform tests anywhere for fall and winter season on liberal terms, by addressing him care of Banner of Light, Boston, Mass.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, at New York City for November; and at Philadelphia for December. Free to engage for January, March, April and May.

A. E. Tisdale is at Queen City Park Aug. 28th, 29th, 31st; Sept. 7th, West Duxbury. Societies wishing his services for the fall and winter months can address him at Merrick, Mass.

Will C. Hodge desires engagements as speaker for the fall and winter months, commencing with September. Address during August, Mt. Pleasant Park, Clinton, Iowa. Will answer cards for funerals.

Mrs. H. S. Lake, the regular speaker of the First Spiritual Temple, Boston, will resume work there Sunday afternoon, September 7th. She is speaking each Sunday of the present month at Parkland Pa. Camp Meeting. Permanent address: 8 Worcester Square, Boston, Mass.

Mr. J. Frank Baxter will lecture on Sunday, August 31st, at the Lake Pleasant, Massachusetts Camp. Several week days are secured with most of these places preceding or following the Sundays. For the seasons of '90 and '91 address him at 181 Walnut Street, Chelsea, Mass.

Henry H. Warner, inspirational speaker and test medium, is engaged for 1890, as follows: Cambridgeport, Oct. 12th, 19th; Brockton, Oct. 20th; Fitchburg, November 9th and 30th; Brockton, December 14th. Would like further engagements for '90 and '91. Address 441, Shawmut Ave., Boston, Mass.

Dr. James A. Bliss will, as soon as he is able to travel, visit the New England States, remaining during the greater part of the fall and winter. He would like to give treatments, lectures, sittings for development and hold circles anywhere enroute between Detroit and Boston. Write to him at once.

Mr. Lyman C. Howe will lecture on the Sundays of November in New York, and during December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauque Co., N. Y.

That very law that moulds a tear,  
And bids it trickle from its source,  
That law preserves the earth a sphere,  
And guides the planets in their course.

## Meetings in Brooklyn, N. Y.

The First Independent Club of Brooklyn meets at Broadway Hall, No. 290 Fulton street, every Friday evening at eight o'clock. A cordial invitation is extended to all mediums visiting our city and the public generally. Seats free.  
DANIEL COONS, Vice-Pres.

The Brooklyn Progressive Conference meets at Everett Assembly rooms, corner of Bridge and Willoughby streets, every Saturday evening at eight o'clock. Seats free and the public cordially invited.

SAMUEL B. BOGERT, Pres.

Mrs. Jennie C. Blake holds meetings at her parlors, No. 24 Franklin Avenue, every Sunday evening at eight o'clock. Good speakers in attendance, and the public cordially invited.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7:30 o'clock. Good speakers and mediums always present.

PORTER E. FIELD, Sec.

## Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

## AN UNPRECEDENTED OFFER!

PREMIUMS!

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TO OUR AGENTS

And Others

SOLICITING SUBSCRIPTIONS

For

THE BETTER WAY.

Those sending us new subscribers with the accompanying cash will be entitled to the following premiums till further notice:

1. Club of three subscribers for six months each—Copy of "Rays of Light," a book of poems and biographical sketch of Mrs. R. B. Little, or "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe.

2. Club of six subscribers for six months each—One illuminated copy of Hydesville chromo; size, 8x12 inches.

3. Club of ten subscribers for six months each—The above picture handsomely framed in white and gold, with glass, measuring 40x20 inches.

## HYDESVILLE CHROMO.

Is a beautiful illustration of the home in which the first Spiritualistic rappings were heard. It is printed in thirteen different colors, and is exquisitely accomplished, making it a suitable picture for any parlor or library.

This affords all friends of THE BETTER WAY an opportunity of benefiting themselves as well as the paper.

Remit by Express, Postal Note or Post Office Money Order, making the same payable to THE WAY PUBLISHING CO., Cincinnati, Ohio.

## A Wealthy Manufacturing Co.

## Gives Gratis Six Solid Silver Spoons.

Our object in making the following liberal proposal is that you may become one of our permanent patrons and always use our Family Soap, "Sweet Home," and fine Toilet Articles, and also by speaking to your friends in praise of the fine quality and high character of our Soaps, secure them also as regular patrons for our goods.

Our Soaps are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents.

## Only One Box Sold to a Family.

Send us your name on a postal card and we will ship you on terms given below, a Box containing all of the following articles:

ONE HUNDRED Cakes "Sweet Home" Family Soap, enough to last a family one full year. This Soap is made for all household purposes and has no superior.  
SIX BOXES BORAXINE.  
One-Fourth Dozen Modjeska Complexion Soap.  
One Bottle Modjeska Perfume.  
One-Fourth Dozen Ocean Bath Toilet Soap.  
One-Fourth Dozen Artistic Toilet Soap.  
One-Fourth Dozen Elite Toilet Soap.  
One English Jar Modjeska Cold Cream.  
Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

The above are articles of our own manufacture which we take great pride in presenting to the readers of this paper.

One fine Silver-plated Button Hook.  
One Lady's Celluloid Pen Holder (very best).  
One Arabesque Mat.  
One Glove Buttoner.  
One Package "Steadfast" Pins.  
One Spool Black Thread.

In addition to all of the above articles we place in each box ONE ALBUM containing pictures of the following celebrities:

Wm. E. Gladstone, General Scott, Bismarck, Thomas Edison, Daniel Webster, Benj. F. Morse, J. G. Whittier, Jos. Jefferson, Geo. Bancroft, Benj. Franklin, Abraham Lincoln, H. M. Stanley, Ulysses S. Grant, Oliver Perry, Robert E. Lee, Goethe, Gen. Sheridan, Alex. Hamilton, Thos. Carlyle, Commodore Farragut, John H. Payne, "Stonewall" Jackson, etc., etc., etc.

## A SPECIAL OFFER TO THE READERS OF THE BETTER WAY.

We hereby promise that in addition to all the articles named above, to include in every box purchased by subscribers, who will agree to recommend "Sweet Home" Soap to two or more friends, ONE SET (SIX) SOLID SILVER TEASPOONS, PLAIN PATTERN—such as your grandmother used, very rich and elegant, (will last a Life Time).

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